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THE

COMPLETE WORKS

OF

THOMAS NASHE.

VOL. IV.

CHRIST'S TEARES OUER IERUSALEM.

1593.

JESUS CHRIST.

A soft, meek, patient, humble, tranquil spirit,
THE FIRST TRUE GENTLEMAN that euer breath'd.

THOMAS DEKKER.

The Huth Library

OR

ELIZABETHAN-JACOBEAN

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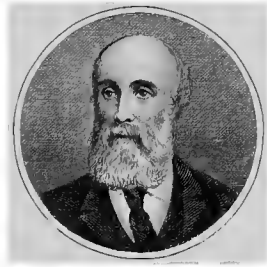
BOOKS

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Edited with Introductions, Notes and Illustrations, &c.

BY THE

Rev. Alexander B. Grosart, LL.D. F.S.A.

FOR PRIVATE CIRCULATION ONLY

The Huth Library.

THE

COMPLETE WORKS

OF

THOMAS NASHE.

IN SIX VOLUMES.

FOR THE FIRST TIME COLLECTED AND EDITED
WITH MEMORIAL-INTRODUCTION, NOTES AND ILLUSTRATIONS, ETC.

BY THE REV.
ALEXANDER B. GROSART, LL.D. (EDIN.), F.S.A. (SCOT.),
St. George's, Blackburn, Lancashire.

VOL. IV.

CHRIST'S TEARES OUER IERUSALEM.

1593.

PRINTED FOR PRIVATE CIRCULATION ONLY.
1883—84.

50 *Copies.*]

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LOVE AND LIFE.

I met LOVE wandering in the fields of LIFE,
  Whose arrows, winged with joy and barbed with pain,
  Had marred his fair Olympian limbs,—in vain,
For with his dreaming eyes, blind to all strife,
  He held his way, and, often left for slain,
Still rose, to spend his shafts on things despised,
Weak, sad, uncomely things; and I, surprised
  To see him idiot-like, such mien maintain,
Questioned him as he passed why this was so.
  Then, for all answer, with a martyr's smile,
He bent his golden bow, and all my heart
In sudden flame I found, and grew to know
  Strange secrets of the melancholy Isle,
Where LIFE and LOVE, the twins, were torn apart.

JOHN TODHUNTER.

CHRIST'S TEARES OUER IERUSALEM.

1593-4.

INTRODUCTION.

The baby figure of the giant mass of things to come at large.

Troilus and Cress.

INTRODUCTION.

THERE are some title-pages of old books, that—like shops all window—raise expectations only to falsify them in the actual contents. There are other title-pages, that—like windowless bazaar fronts in the East—give the slenderest idea of the books themselves. It is because 'Christ's Teares ouer Ierusalem' is of the latter sort, that I place here from my 'Memorial-Introduction—Critical,' promised for the closing volume, in supplement of the 'Memorial-Introduction—Biographical' in Vol. I., a little Introduction to it; the more readily in that I find Vols. V. and VI. will demand all possible extension for themselves, whilst the present admits of the addition of a sheet, less or more.

THOMAS NASHE'S is not a name—spite of the 'Marprelate' tractates—suggestive of Theology; and, *as a rule*, lay-Theology (*id est*, Theological

literature) is not of much account. In the present instance an uninformed reader will be apt to glance at the title-page, and seeing 'Christ's Teares ouer Ierusalem,' toss it aside, as prejudging that the fierce antagonist of Gabriel Harvey and the author of 'Pierce Penilesse his Svpplication to the Diuell'—to name only it—is hardly the man to handle subject so solemn, an element of grotesquerie inevitably coming in. But 'Christ's Teares ouer Ierusalem' remains a *quick* book to-day, not for any theological weight or worth in it, but for its latter moiety of description, in his most vivid and racy and characteristic style, of the lights and shadows—mainly shadows—of contemporary London and English life in the closing decade of the Elizabethan age. That needs to be accentuated; for though in the first moiety—as will appear—there are not a few memorable things, *per se* it should have been relegated to oblivion long since. On the other hand, if the vigilant and capable reader will persevere in mastering the theological-spiritual portion, he will be pleasantly surprised with the out-growth from it of "the comparative admonition to London," which really forms the larger portion of this remarkable book. And yet no

one would expect this from the subordinate and modest way in which this "comparative admonition" is announced in the title-page.

Pausing a moment on 'Christ's Teares ouer Ierusalem,' I note that the reader will do well not to be repelled by the form in which the most important part of it is put—viz., in a long paraphrastic speech (so to say) in the first person by our Lord; a "continued Oration" is the designation of it. Such dilution of sacred words is not to be vindicated. Nor must an occasional strangely mean metaphor, stop further perusal; for now and again these occur bewilderingly from one so scholarly and so possessed of the literary touch as was Nashe. I adduce only one, as follows, Jesus Christ speaking: "I haue sounded the vtmost depth of dolour, and wasted myne eye-bals well-neere to pinnes heads with weeping, (as a Barber wasteth his Ball in the water)" (p. 51). These things and the like might lead any one, semi-excusably, to close 'Christ's Teares ouer Ierusalem' *instanter*; but I venture to forewarn that it will be loss so to do. Even in the strictly theological or religious portion, there are wise and gracious and penetrative words, worthy of any of our elder Puritan Divines. Before

passing on, it seems expedient briefly to confirm this. I dip *ad aperturam libri*, and my eyes light on these. "Blame Me not though I giue thee ouer, that hast gyuen mee ouer: long patience hath dulled my humour of pittie. No sword but will loose his edge in long striking against stones" (p. 53).—"Hee knowes that God hath therefore hydde all other obiects from mans sight in the night, that then he should haue no occasion to gaze elsewhere, but full leysure to looke into himselfe" (pp. 55-6).—"It is a debasement and a punishment to Me, to inuest and enrobe Myselfe in the dregs and drosse of mortality. I woulde resemble the similitude of the meanest to *gather* the meanest unto Me" (p. 60).—"The very eccho of the walls and the stones, shall eccho vnto God for sharpe punishment against you; and let any but reade or rehearse thys sentence, *O Ieruſalem, Ieruſalem, how often would I haue gathered thy chyldren together, as the Henne gathereth her Chickins*, the eccho shall replye, *But they would not, They would not.* Thou *wouldest not* indeed. And no damnation hast thou but *thou wouldst not.* I offered thee peace, *but thou wouldst not;* I offered thee to repent and be baptized, *but thou wouldst not;*

I offred thee (if thou labourdst and wert laden) to ease thee, *but thou wouldst not;* I offred thee to aske and thou shouldst haue, *but thou wouldst not:* to knocke and it should be opened, *but thou wouldst not.* Great euils shalt thou endure, for *thou wouldst not.* Great euils did I say? alas little euils, compared to the euils I must endure onely for these four words, *But thou wouldst not*" (pp. 65-6).—"Golde (which is the soueraigne of Metals) bends soonest, onely Iron (the pesant of all) is most inflexible" (p. 83); "so there was nothing excellent but was forbidden, and whatsoeuer was forbidden, was excellent" (p. 94). —"Sildome or neuer is there any that doth ill, but speakes ill first" (p. 108).—"If but one lyne *thy house shall be desolate vnto thee* included all this, what doth the whole Scripture include?" (p. 119). Besides these, there are many other *bits* that arrest attention, and numerous noticeable words and turns of phrasing. The theological-religious portion extends only from page 19 to page 120, out of the pp. 264 in all.

When we turn to the latter moiety, we find ourselves in contact with Nashe at his best, find him in his most ebullient and strong style, dashing off his word-portraits of men and things, and yet

with a strange pathos and wistfulness of patriotic concern for the future of London and England. "Whatsoever," says he, to start with, "of Ierusalem I have written, was but to lend her a Looking-glasse. Now enter I into my true Teares, my Teares for London" (p. 120). He successively describes Pride's "Sons and Daughters," viz., "Sonnes . . . Ambition, Vaine-glory, Atheisme, Discontent, Contention: Daughters, Disdaine, Gorgeous-attyre, and Delicacie." Oddly enough, 'Pryde' is represented as having crossed to England from Antwerp: "After the destruction of Antwerpe (thou beeing thrust out of house and home, and not knowing whither to betake thee), at hap-hazard embarkest for *England*. Where hearing riche *London* was the full-streamed wel-head, vnto it thou hastedst, and there hast dwelt many yeeres, begetting Sonnes and Daughters" . . . . . "O had *Antwerpe* stil florished, that thou hadst nere come hether to mis-fashion vs, or that there were any Cittie would take thy Chyldren to halfes with vs" (p. 121).

Students of the so-called "glorious Elizabethan age" will discover that Nashe's realistic descriptions take a good deal of the glitter off, and reveal terrible evils and sufferings. All the more note-

worthy is it, that the great Queen exercises her spell over even this audacious writer of the whole bitter truth : *e.g.*, "The head of Daniel's Image was of beaten golde, but his feete iron (Dan. 2. 23). Our head or our Souerayne is all of golde, golden in her lookes, golden in her thoughts, in her words and deedes golden. We her feete or her subiectes, all yron" (p. 241).

I glean a few stinging sentences as representative of innumerable. "Hath no chyld of Pryde so many Disciples as thys tiptoe Ambition. Why cal I him Ambition, when he hath changed his name vnto honor?" (p. 122).—"Let the ambitious man stretch out hys lymbes neuer so, he taketh vp no more ground (being dead) then the Begger" (p. 124).—"Dyd men consider whereof they were made, and that the dust was theyr great Grandmother, they would be more humiliate and deiected" (p. 124).—"Not so much a wonder, for Law, Logique and the Swizers [Swiss] may be hir'd to fight for any body" (p. 148).—"Like the Hog, he carries his snoute euer-more downward, and nere lookes vp to Heauen" (p. 150).—"Our deuotion can away with anie thing, but this Pharisaicall almes-giuing" (p. 161).—"Hee that hath nothing to doe with his money but build

Churches, we count him for one of God-almightie's Fooles, or els (if he beare the name of a Wiseman) we tearme him a notable braggart. Tut, tut, Almes-houses will make good stables, and let out in Tenements, yeelde a round sum by the yeere" (p. 161).—"Those Preachers please best, which can fitte vs with a cheape Religion, that preach Fayth, and all Fayth, and no Good-workes, but to the houshold of Fayth" (p. 161).—"Neuer was so much professing, and so little practising, so many good words, and so few good deedes" (p. 166).—"Theyr habitations they make so resplendent and pleasurable on earth, that they haue no mind to goe to heauen" (p. 219).

The objects of Nashe's most scathing sarcasm and most passionate invective are (1) Usurers or Money-lenders, (2) the "dunce" Preachers. The former, opens out an unwritten chapter of the Elizabethan age, toward which Nashe and Greene will furnish much hitherto overlooked, when a capable Historian addresses himself to give us the actual facts of that age. I note one singularly suggestive passage (pp. 141-2). The latter, reveals a condition of matters scarcely credible, and yet narrative and rebuke alike certify themselves. He is especially keen-edged in exposing the over-

use of Holy Scripture and the "duncery" that refuses to fetch illustration and evidence and enforcement from all sources. The reader will be rewarded if he turn to these two passages (pp. 187-8 and pp. 191-2). Here is a present-day message and counsel: "Scripture, if it be vsed otherwise then as the last seale to confirme any thing, if it be triuially or without necessitie, cald vnto witnesse, it is a flatte taking of the name of God in vaine. The phrase of Sermons, as it ought to agree with the Scripture, so heede must be taken, that theyr whole Sermons, seeme not a banquet of broken fragments of Scripture: that it be not vsd as the corner stone, to close vp any building; that they gather fruite, and not leaues: proofes and not phrases onely out of the Bible. As in battaile we vse the weapons and engines of all Nations, so embattailing our selues against sinne, we must vse the weapons and arts of all Nations: Scripture must be reserued to the last volley of the victorie. It is the great Ordinaunce which must play vppon our enemies, in the end and cheife hazarde of the fight. If we refuse with Demosthenes, to reserue all our weightie arguments till the latter end, like the French-men we shall fight valiantly at the first, but quaile in

the midst" (p. 192). The closing sentence is an example of how passing incidents and names are worked into the staple of the argument. There are not infrequently quaint illustrations: *e.g.*, "Of a britler mettall then Glasse is this we call Ambition made, and to mischaunces more subiect. Glasse with good vsage may be kept and continue many ages. The dayes of man are numbred, threescore and tenne is his terme; if he lyue any longer, it is but labour and sorrow. Glasse feareth not sicknes nor old age, it gathereth no wrinkles with standing. It hath not so many that scoute and lye in waite for his end" (p. 124). Similarly, from his sea-board birthplace and associations, he has a singular fashion of paying praise to fishermen: *e.g.*, "Beware Fisher-men, the deuill owes you an old grudge, hee takes you for daungerous men. Till your predecessours the Apostles so went beyond hym, he neuer suspected you, he neuer tempted you: now hee will sooner tempt you, and bee more busie about you then Kings and Emperours" (p. 128). Very graphic and quaint is his account of lady-manners (see pp. 206-8).

Scattered up and down, and often in unlikely places, there are autobiographical allusions, none the less noticeable that they are usually put

indirectly and incidentally—*e.g.*, "With lesse sute (I assure you) is the kingdome of Heauen obtained then a sute for a Pension or office to an earthly King, which though a man hath 20 yeeres followed, and hath better then three parts and a halfe of a promise to haue confirmed, yet if hee haue but a quarter of an enemy in the Court, it is casheired & non suited. God will not be corrupted, he is not partiall as man is, he hath no Parasites about hym, hee seeth with hys owne eyes, & not with the eyes of those that speak for bribes" (pp. 153-4). More specifically and clearly pointing back to his truncated academic career—"Our Fathers are now growne to such austeritie, as they would haue vs straite of chyldren to become old men. They will allowe no time for a gray-bearde to grow in. If at the first peeping out of the shell, a yong Student sets not a graue face on it, or seemes not mortifiedly religious, (haue he neuer so good a witte, be hee neuer so fine a Scholler) he is cast of and discouraged. They sette not before theyr eyes, how all were not called at the first houre of the day, for then had none of vs euer beene called, that not the first sonne that promised his father to goe into the Vineyarde went, but hee that refused and

sayd he would not, went. That those blossomes which peepe forth in the beginning of the Spring, are frost-bitten and die, ere they can come to be fruite. That religion which is sone rype is sone rotten" (pp. 184-5). Nor am I, for one, sceptical of Nashe's apology that he had to write what he did write for bread—"Into some spleanatiue vaines of wantonnesse, heeretofore haue I foolishlie relapsed, *to supply my priuate wants*" (p. 16).

In conclusion—I must ask the Reader who would understand the strangely-mingled character of Thomas Nashe, to read and re-read the 'Epistle,' both the 1593 edition (pp. 11—17) and that to the 1594 re-issue (pp. 4—8). Unless I prodigiously mistake, ninety-nine in a hundred will rise from these with respect for the manhood and the Christian charity of their Writer, and infinite contempt for DR. GABRIEL HARVEY. It is extremely interesting, in relation to the first 'Epistle,' that it is addressed to "the most honored and vertuous beautified Ladie, the Ladie Elizabeth Carey," and that Spenser's immortalizing of her is remembered (p. 13).

I trust that by this little Introduction I have

said enough to overcome any prejudice excited by the title-page as from Tom Nashe, and to persuade lovers of our elder literature to master this most characteristic and unforgetable book.

ALEXANDER B. GROSART.

XI.

CHRIST'S TEARES OVER IERUSALEM.

1593.

NOTE.

For the (it is believed) *unique* exemplar of the original edition of 'Chrifts Teares' published in 1593, and which is our text, I am indebted again to the Huth Library. It is only slightly imperfect (*ut infra*). From the same Library I have been favoured with an exemplar of the immediately *succeeding* edition of 1594. A critical examination reveals that, except in the preliminary matter, the issue of 1594 consists only of surplus or unsold copies of the 1593 edition, done up with a new title-page, reprint of Epiftle-dedicatory to Lady Elizabeth Carey, and an entirely new Epiftle to the Reader (6 leaves). The following is the 1594 title-page—showing the same publisher :—

CHRISTS
TEARES OVER
IERVSALEM.

WHEREVNTO IS AN-

nexed, a comparatiue admonition

to *London.*

A IOVE MVSA.

By *Tho. Naſhe.*

ANCHORA SPEI.

LONDON

Printed for Andrew VVife, and are to be fold at his fhop in Pauls Church-yard, at the ſigne of the Angell. 1594.

The following is the extremely note-worthy new Epiftle to the Reader, in which Gabriel Harvey is righteously lashed for his rejection of the reconciliation tendered in the Epiftle of 1593 :—

TO THE READER.

GEntlemen, my former Epiſtle vnto you in this place, began with *Nil niſi flere libet*, now muſt I of neceſſitie alter that poſie, and tranſpoſe my complaint to a new tune of *Flendus amor meus eſt*; The loue or pitie I ſhewed towards mine enemie, of all my ill fortunes hath moſt confounded me. The onely refuge which for my abuſed innocencie is left me, is to take vnto me the Academicks opinion, who abſolutely conclude, that nothing is to be affirmed. Kings and Emperours that by the Popes curſe haue beene terrified from warres they intended, haue termed religion the mother of cowardiſe, reſolutions manacles, honours miſerie. Religion or conſcience hath made me ſacrifice my zealous wit to ſimplicitie, and my deuout pen to reproch-full penitence. The druggiers at Venice, to approue their Mithridate to the Phiſitions, take Spiders and eate them: ſo I to approue the Mithridate of my new diuinitie, to the ſpecial Phiſitions of our ſoules here in England, determined with my ſelfe to diſgeſt a Spider, that is, ſwallow all iniuries, to my credit how baneſull ſoeuer, and embrace ſweete peace. Cleane contrarie to my expectation it hath fallen out, for treaſon was ſhrouded vnder termes of truce: whereas I thought to make my foe a bridge of golde, or faire words to flie by, he hath vſed it as a high way to inuade me. *Hoc pia lingua dedit.* This it is to deale plainly. An extreme gull, he in this age and no better, that beleeues a man for his ſwearing. Impious *Gabriell Haruey*, the vowed enemie to all vowes and proteſtations, plucking on with a ſlauiſh priuat ſubmiſſion, a generall publike reconciliation, hath with a cunning ambuſcado of confiſcated idle othes, welneare betrayed me to infamie eternall, (his own proper chaire of torment in hell.) I can ſay no more but the deuil & he be no men of their words. Many courſes / there be (as *Machiauell* inſpiredly ſets downe) which in themſelues ſeeme ſingular & vertuous, but if a man follow them they wilbe his vtter ſubuerſion, others that ſeeme abſurd, odious, and vitious, that well looked into will breed him moſt eaſe. This courſe of ſhaking hands with *Haruey*, ſeemd

at the firſt moſt plauſible and commendable, and the rather becauſe I deſired to conforme my ſelfe to the holy ſubiect of my booke; but afterwards (being by his malice peruerted) it ſeemd moſt degenerate and abiect. Henceforth with the forenamed *Machiauel*, for an vnrefutable principle I will hold it, that he is vtterly vndone which ſeekes by new good turnes to roote out old grudges. A prouerbe it is as ſtale as ſeabiefe; ſaue a Theef from the gallows, and hee'le be the firſt ſhall ſhew thee the way to ſaint Gileſeſſe. *Haruey* I manifeſtly ſaued from the knot vnder the eare; verily he had hangd him ſelfe had I gone forwards in my vengeance: but I know not how vpon his proſtrate intreatie I was content to giue him a ſhort Pſalme of mercie; nowe for repriuing him when he was ripe for execution, thus he requites me. Sixe and thirtie ſheets of muſtard-pot paper ſince that he hath publiſhed againſt me, wherein like a drunken begger he hath rayled moſt groſſely, and imitated the raſcally phraſe of ſnune-burnt rogues in the fields. Was neuer whore of Babylon ſo betrapt with abhominations, as his ſtile (like the dog-houſe in the fields) is peſtred with ſtinking filth. His vaineglorie (which ſome take to be his gentlewoman) he hath new painted ouer an inch thicke. Some fewe crummes of my booke he hath confuted: all the reſt of his inuention is nothing but an oxe with a pudding in his hellie, not fit for any thing els, ſaue only to feaſt the dull eares of ironmongers, ploughmen, carpenters and porters. Maiſter *Lillie*, poore deceaſſed *Kit Marlow*, reuerent Doctor *Perne*, with a hundred other quiet ſenſeleſſe carkaſſes before the cõqueſt departed, in the same worke he hath moſt notoriouſly & viely dealt with; and to conclude, he hath proued him ſelfe to be the only *Gabriel* Graue-digger vnder heauen. Thrice more conuenient time I wil picke out to ſtretch him forth limbe by limbe on the racke, and a field as large as *Achilles* race to baite him to death, with darts according to the cuſtome of bayting buls in Spaine. Neuer more let him looke to quench wilde fire with milke, or mitigate the / matter with mild termes, for *Licya* in times paſt was not one halfe ſo afflicted with the fires of *Chimera*, as hee will be with the thũder & lightning of ſome mens furie vp in armes. I ſpeake not of my ſelf ſo much as of ſorraine preparations that are whetting their pens to pricke him to death. Excuſe me Gentlemen though I be obſtinately bent on this quarrell, for I haue tried all wayes with mine aduerſary. Heretofore I was like a tyrãt which knowes not whether it is better to be feared or loued of his ſubiects. Firſt I put my ſeare in practiſe, and that houſed him for a while, next into my loue and my fauour I receiued him, and that puſt him vp with ſuch arrogance, that he thought him ſelfe a better man then his maiſter, and was ready to iuſtle me out of all the reputation I had. Let him truſt to it Ile hamper him like a iade as he

is for this geare, & ride him with a ſnaffle vp & down the whole realme. But becauſe here I haue ſhewed my ſelfe in diuinitie, of diuerſe great diuines I aſkt counſell, and made it a matter of conſcience, whether it were lawfull to rap a fooll with his owne bable, and teach him to know him ſelfe, and they expreſſly certified me it was euerie way as allowable as the puniſhing of malefactors and offenders. Indeede I haue heard there are mad men whipt in Bedlam, and lazie vagabonds in Bridewell: wherfore me ſeemeth there ſhould be no more differēce betwixt the dif[ci]pling of this vaine *Braggadochio*, then the whipping of a mad man or a vagabond.

Leaue we him till his fatall houre call for him̃, and let vs caſt about to ſome more neceſſarie matter. I am informed there be certaine buſie wits abrode, that ſeeke in my *Iacke Wilton* to anagrāmatize the name of Wittenberge to one of the Vniuerſities of England, that ſcorn to be cōnted honeſt plaine meaning men like their neighbours, for not ſo much as out of mutton and potage, but they wil conſtrue a meaning of Kings and Princes. Let me but name bread, they will interpret it to be the town of Bredan in the low countreyes; if of beere he talkes, then ſtraight he mocks the Countie Beroune in France. If of foule weather or a ſhower of raine, he hath relation to ſome that ſhall raigne next. Infinite nnmber of theſe phanatical ſtrange hierogliphicks haue theſe new decipherers framed to them ſelues, & ſtretcht words on the tenter hooks ſo miſerably, that a man were as good conſidering / enerie circūſtāce, write on chenerell as on paper. For my part I would wiſh them not to deceiue thēſelues with the ſpirit of inſpiration without proofe, or confound Logicke by making no difference betwixt *probabile* and *manifeſte verum*. Yet neither doe I grant thē any right *probabile*, but a peece of a lāme likelihood, as much as if one ſhuld thus argue, ſuch two mē are alike, for the one hath a ſcar on his foot, the other on his face. It was not without cauſe that *Lucilius* in *Tullies* ſecond booke *de Oratore*, wiſht to be bleſt from two ſorts of readers, to wit, the too learned & the too ignorant, for the one wil caſt beyond the Moone in imaginations vpon wordes, the other will ſcarce vnderſtand common ſence.

This I will mildly ſay to them that haue entertained this miſlike, if there be anie thing they may iuſtly take offence at, and wherein to the full I cannot priuatly ſatisfie them, I craue no delay of the ſentence of detractiōn and inſamie. If in this Epiſtle I ſhould rip vp and canuaſſe blind cauils, ſome light brains would imagine I went about to get new fame to their diſgrace. A number of excellent wel conceipted learned men in that Vniuerſity there be whom I loue, and honor with my hart, and vnto whom I would ſooner commit my ſelfe to be cenſured, then to all the world beſides. Had I the leaſt ſuſpition or inkling this igno-

minious ill opinion were ſetled in their conceipts, nothing ſhould ſtay me from running my countrie. Euen of the meaneſt and baſeſt whatſoere hee be, that is once admitted and matriculated amongſt them, I deſire to be thought fauourably of. Onely the bloud of the *Harueys* put by, who if they ſhould once grow into the leaſt liking of me, I would ſinfully loth my ſelfe while I liued. But for a mans very name in the way of praiſe to come in a noted fooles mouth, is an vtter blemiſh to him and to his heires. I warrant the heralds wil giue him ſuch an Item in his armes for it, as he ſhall neuer claw off.

Graue learned curteous Gentlemen, in a word I wil end with you: I had no alluſion in ſentence, word or ſillable vnto anie of you when I writ the entertainment at Wittenberge; and let ſo much ſuffiſe to your contentment.

What talke I ſo long of *Iacke Wilton*? I may tell you he hath but a ſlight wringing by the eares, in compariſon of the heauie / penance my poore Teares haue endured, to turne them cleane vnto tares: there be that haue laboured, and haue got ſalt Catars in their throats with vehemēt railing vpon it. The ploddinger ſort of vnlearned Zoiliſts about London, exclaim, that it is a puſt-up ſtile, and full of prophane eloquence: others obiect vnto me the multitude of my boyſtrous compound wordes, and the often coyning of Italionate verbes which end all in Ize, as mummianize, tympanize, tirannize. To the firſt array of my clumperton Antigoniſts this I anſwer, that my ſtile is no otherwiſe puſt up, than any mās ſhould be which writes with any Spirite; and whom would not ſuch a deuine ſubiect put a high rauiſhte Spirite into? For the prophaneſſe of my eloquence, ſo they may tearme the eloquence of Sainct *Auſten*, *Ierome*, *Chryſoſtome*, prophane, ſince none of them but takes vnto him farre more liberty of Tropes, Figures, and Metaphors, and alleadging Heathen examples and Hiſtories.

To the ſecond rancke of reprehenders that complain of my boyſtrous compound wordes, and ending my Italionate coyned verbes all in Ize, thus I replie: that no winde that blowes ſtrong, but is boyſtrous, no ſpeech or wordes of any power or force to confute or perſwade but muſt bee ſwelling and boyſtrous. For the compounding of my wordes, therein I imitate rich men who hauing gathered ſtore of white ſingle money together, conuert a number of thoſe ſmall little ſcutes into great pieces of gold, ſuch as double Piſtols and Portugues. Our Engliſh tongue of all languages moſt ſwarmeth with the ſingle money of monoſillables, which are the onely ſcandall of it. Bookes written in them and no other, ſeeme like Shop-keepers boxes, that containe nothing elſe, ſaue halfe-pence, three-farthings and two-pences. Therefore what did me I, but hauing a huge heape of thoſe worthleſſe ſhreds of ſmall Engliſh in

my *Pia maters* purſe to make the royaller ſhew with them to mens eyes, had thē to the compounders immediately, and exchanged them ſoure into one, and others into more, according to the Greek, French, Spaniſh and Italian.

Come my maiſters, inure your mouths to it, and neuer truſt me but when you haue tride the commodity of carrying much in a ſmall roome; you all like the Apothecaries vſe more compounds / then ſimples, and graft wordes as men do their trees to make them more fruitfull. My vbraided Italionate verbes, are the leaſt crime of a thouſand, ſince they are growne in generall requeſt with euery good Poet.

Beſides, they carrie farre more ſtate with them then any other, and are not halfe ſo harſh in their deſinence as the old hobling Engliſh verbes ending in R: they expreſſe more then any other verbes whatſoeuer, and their ſubſtantiues would be quite barraine of verbs but for that ending. This word Mummianizd in the beginning of my firſt Epiſtle is ſhrewdly called in queſtion: for no other reaſon that I can conceiue, but that his true deriuatiue which is Mummy is ſomewhat obſcure alſo: To Phiſitions and their confectioners, it is as familiar as Mumchaunce amongſt Pages, being nothing elſe but mans fleſh long buried and broyled in the burning ſands of Arabia. Hereupon I haue taken vp this phraſe of Ieruſalems Mummianized earth, (as much to ſay) as Ieruſalems earth manured with mans fleſh. Expreſſe who can the ſame ſubſtance ſo briefly in any other word but that. A man may murder any thing if hee liſt in the mouthing, and grinde it to powder extempore betwixt a huge paire of iawes: but let a queſt of calme cenſors goe vpon it twixt the houres of ſixe and ſeauen in the morning, and they will in their graue wiſdoms ſubſcribe to it as tollerable and ſignificant.

Madde heads ouer a diſh of ſtewd prunes are terrible mockers: ô but the other pint of wine cuts the throat of *Spencer* and euerie body. To them I diſcend by degrees of Apologie, who condemne me all to vineger for my bitterneſſe. It will bee ſome of their deſtinies to carrie the vineger bottle ere they die, for being ſo deſperate in preiudice. No more adoe, but if they wilbe good Coſterd-mungers or Vintners, they muſt make choiſe of ſuch fruit and wine which is ſweetly ſowr, and pleaſantly ſharp. The Bee is a creature not ſo bigge as a Wart with thorough hairs on an old wiues chin, yet he is priuiledged in ſo much as he is free of Honny lane, to beſtir him with his ſting as ordinarily as a Sergeant with his mace. Then wherefore ſhould they hate vs for our ſting that bring forth Honny as well as they?

Singular happie are thoſe that are acquainted with the true / mixture of Alchimiſts muſicall gold, and can with *Platoes Gorgias* proue vn-

righteouſneſſe true godlineſſe with a breath; they ſhall be prouided for ſumptuouſly, when ſooth and verity may walke melancholy in Marke Lane. Wiſe was Saint *Thomas* that choofe rather to go preach to the Indians then his owne countrey men. There he might be ſure to haue gold inough, here is none. Some write he was ſlaine at Malaqua, a prouince of that countrey. It is better to be ſlaine abroad then liue at home without money. Haue at you backebiters with a bargaine, raile vpon me till your tongues rotte ſhort cut and long-taile for groats a peece euery quarter. Mince mee betwixt your teeth as ſmall as Oatmeale, I care not, ſo I haue Crownes for your ſcofs; without paying me any Tribute, as it ſeemes you ſpare not to doe it, but the beſt is. bring as many needles as you will, I haue Load-ſtones to touch them. There is a moũtaine in *Cyrenaica* conſecrated to the South-wind, which if it be toucht with a mans hand, there ariſe exceeding boyſtrous blaſtes, that toſſe and turmoile the ſands like waues of the ſea. As great a miracle that in me is experienſt, for let me but touch a peece of paper, there ariſe ſuch ſtormes and tempeſtes about my eares, as is admirable. Euen of ſands and ſuperficiall bubbles they will make hideous waues and dangerous quicke-ſands. This is my laſt will and Teſtament: thoſe that toſſe at me, ile toſſe at them againe if I can, always prouided it bee not a Tennice-play of Pots and Cups, like the Centaurs feaſt. Diuinity is the ground-worke of my Booke, no more herein will I doe, then ſhall haue his ground for Dininity. Farewell Paules Church-yard till I ſee thee next, which ſhall not be long.

Tho. Naſhe.

On this Epistle and the one which it displaced—found in its own original place in our reproduction—see our 'Memorial-Introduction—Critical' in closing volume. In proof that the text of the 1594 "Teares" is identical with that of 1593 it may be noted that none of the Errata given at close of the 1593 'Epistle to the Reader' are corrected, and that wrong letters, and other mistakes remain, throughout. This makes it of the less consequence that in the Huth Library exemplar of 1593 folios 1 and 2 are mutilated in one half. The portion left exactly answers to the text of 1594, as everywhere.

1593 is a small 4to of unpaged matter, 4 leaves, and folios 1–92; 1594 the same of unpaged matter, 6 leaves, and folios 1—92.

A. B. G.

CHRISTS TEARES OVER *Ieruſalem.*

Wherunto is annexed,
a comparatiue admonition
to *London.*

A Iove Mvsa.

By *Tho. Naſhe.*

AT LONDON,
Printed by Iames Roberts,
and are to be ſolde by *Andrewe Wiſe*, at his ſhop in Paules Churchyard, at the ſigne of the Angel.
Anno. 1593.



TO THE MOST HONORED, AND VERTUOUS BEAVTIFIED LADIE, THE LADIE ELIZABETH CAREY:

Wife to the thrice magnanimous, and noble discended Knight, Sir *George Carey*, Knight Marſhall. &c.

EXcellent accompliſht Court-*glorifying Lady, giue mee leaue with the ſportiue Sea Porpoſes, preludiatelie a little to play before the ſtorme of my Teares: to make my prayer ere I proceede to my ſacrifice. Loe, for an oblation to the ritch burniſht ſhrine of your vertue, a handfull of* Ieruſalems *mumianized earth, (in a few ſheetes of waſt paper enwrapped,) I heere (humiliate) offer vp at your feete. More embelliſhed ſhould my preſent bee, were my abilitie more aboundant. Your illuſtrate ladiſhip ere this (I am perſwaded) hath beheld a badde floriſh with a Text-penne: all my performance heerein is no better. I doubt you will condemne it for worſe. Wit hath his dregs, as wel as wine, Diuinitie his*

droſſe. Expect ſome Tares in this Treatiſe of Teares. Farre vnable are my dimme Oſpray eyes, to looke cleerely againſt the ſunne of Gods truth. An eaſie matter is it for anie man, to cutte me (like a Diamond) with mine owne duſt.

A young imperfect practitioner am I in Chriſts ſchoole. Chriſt accepteth the will for the deede. Weake are my deedes, great is my will. O that our deedes onely ſhould be ſeene, and our wil die inuiſible. Long | hath my intended will (renowned Madam) beene addreſſed to adore you. But words to that my reſolued will, were negligent ſeruaunts. My woe-infirmed witte, conſpired againſt me with my fortune. My impotent care-crazed ſtile, caſt of his light wings, and betooke him to wodden ſtilts. All agility it forgot, and graueld it ſelfe in groſſe-braind formalitie. Nowe a little is it reuiued, but not ſo reuiued, that it hath vtterly ſhooke of his danke vpper mourning garment. Were it effectually recured, in my ſoule-infuſed lines, I would ſhew that I perfectly liued, and in them your praiſes ſhould liue: whereas nowe, onely amongſt the deade I liue in them, and they dead all thoſe that looke vpon them. That which my Teare-ſtubbed penne, in this Theological ſubiect hath attempted, is no more but the courſe-ſpun webbe of diſcontent: a quinteſſence of holy complaint, extracted out of my true cauſe of condolement.

Peruſe it iudiciall Madam, and ſome-thing in it ſhall you finde that may peirce. The world hath renowned you for Religion, pietie, bountihood, modeſtie, and ſobrietie: (rare induments in theſe retchleſſe daies of ſecuritie.) Diuers wel-deſeruing Poets, haue conſecrated their endeuours to your praiſe. Fames eldeſt fauorite, Maiſter Spencer, *in all his writings hie prizeth you. To the eternizing of the heroycall familie of the* Careys, *my choiſeſt ſtudies haue I taſked. Then you that high allied houſe, hath not a more deere adopted ornament. To the ſupportiue perpetuating of your canonized reputation, wholie this booke haue I deſtined. Vouchſafe it benigne hoſpitalitie in your Cloſet, with ſlight enteruiew at idle howres: and more poliſhed labours of mine ere long ſhall ſalute you. Some complete hiſtorie I will ſhortly goe through with, wherein your perfections ſhall be the chiefe argument. To none of all thoſe maieſticall wit fore-ſtalling worthies of your ſexe, my ſelfe doe I apply but you alone. The cunning courtſhip of faire words, can neuer ouer-worke mee to caſt away honor on anie. I hate thoſe female bragarts, that contend to haue all the Muſes beg at their doores: and with Doues, delight euermore to looke themſelues in the glaſſe of vaine-glorie, yet by their ſides, weare continually Barbarie purſes, which neuer ope to any but pedanticall Paraſites.*

Diuine Ladie, you I muſt and will memorize more eſpecially, for you recompence learning extraordinarilie. Pardon my preſumption, lend patience to my prolixitie, and if anv thing in all pleaſe, thinke it was compiled to pleaſe you. This I auouche, no line of it was layde downe, / without awfull looking backe to your frowne. To write in Diuinitie I would not haue aduentured, if ought els might haue conſorted with the regenerate grauitie of your iudgement. Your thoughts are all holy, holv is your life; in your hart liues no delight but of Heauen. Farre be it I ſhould proffer to vnhallow them, with any prophane papers of mine. The care I haue to worke your holy content, I hope God hath ordained, to call me home ſooner vnto him.

Varro *ſaith, the Philoſophers held two hundred and eyght opinions of felicitie: two hundred and eyght felicities to me ſhall it bee, if I haue framed any one line to your lyking. Moſt reſplendent Ladie, encourage mee, fauour mee, countenaunce mee in this, and ſome-thing ere long I will aſpire to, beyond the common mediocritie.*

Your admired Ladiſhips
moſt deuoted
Tho. Naſhe.



To the Reader.

NIL *niſi flere libet*, Gentles, heere is no ioyful ſubiect towardes: if you will weepe, ſo it is. I haue nothing to ſpend on you but paſſion. A hundred vnfortunate farewels to fantaſticall Satiriſme. In thoſe vaines heere-to-fore haue I miſpent my ſpirite, and prodigally conſpir'd againſt good houres. Nothing is there nowe ſo much in my vowes, as to be at peace with all men, and make ſubmiſſiue amends where I haue moſt diſpleaſed. Not baſely feare-blaſted, or conſtraintiuely ouerruled, but purely pacifycatorie ſuppliant, for reconciliation and pardon doe I ſue, to the principalleſt of them, gainſt whom I profeſt vtter enmity. Euen of Maiſter Doctor *Haruey*, I hartily deſire the like, whoſe fame and reputation, (though through ſome precedent iniurious provocations, and feruent incitements of young heads,) I raſhly aſſailed: yet now better aduiſed, and of his perfections more cõfirmedly perſwaded, vnfainedly I entreate of the whole worlde, from

my penne his worths may receiue no impeachment. All acknowledgements of aboundant Schollerſhip, courteous well gouerned behauiour, and ripe experienſt iudgement, doe I attribute vnto him. Onely with his milde gentle moderation, heerunto hath he wonne me. Take my inuectiue againſt him, in that abiect nature that you would doe the rayling of a Sophiſter in the ſchooles, or a ſcolding Lawyer at the barre, which none but fooles wil wreſt to defame. As the Tytle of this Booke is *Chriſts Teares*, ſo be this Epiſtle the Teares of my penne. Many things haue I vainly ſette forth, / whereof now it repenteth me. S. *Auguſtine* writ a whole booke of his Retractations. Nothing ſo much do I retract, as that wherein ſoeuer I ſcandaliz'd the meaneſt. Into ſome ſpleanatiue vaines of wantonneſſe, heeretofore haue I fooliſhlie relapſed, to ſupply my priuate wants : of them no leſſe doe I deſire to be abſolued then the reſt, and to God & man doe I promiſe an vnfained conuerſion.

Two or three triuiall Volumes of mine, at this inſtant are vnder the Printers hands, ready to be publiſhed, which being long bungled vp before this, I muſt craue to be included in the Catalogue of mine excuſe. To a little more witte haue my encreaſing yeeres reclaimed mee then I had before. Thoſe that haue beene peruerted by any of my

workes, let them reade this, and it ſhall thrice more benefite them. The Autumne I imitate, in ſheading my leaues with the Trees, and ſo doth the Peacocke ſhead hys tayle. Buy who liſt, contemne who liſt, I leaue euery Reader his free libertie. If the beſt ſort of men I content, I am ſatiſ-fiedly ſucceſ-full. Farewell all thoſe that wiſh me wel, others wiſh I more wit to.

Tho. Naſhe.

Friendly Reader, ſome faultes there bee my penne hath eſcapt in haſtie wryting, which I am more earneſtly to craue pardon of at thy handes, as in folio. 15. Page 1. Where I talke of *Peters* forſwearing, when as in the courſe of the New Teſtament, it was long after Chriſts weeping ouer Ieruſalem. Folio 17. page 2. When I ſay, the wals of Iericho at the 3. ſounde fell downe, it ſhould be the 7. ſound. The Printers faultes are theſe.

Folio 11. Page 1. line 15. for Gardner, read Gardian. Folio 16. page 2. For *Vbique cuiuſque animus, eſt ibi animat:* reade, *Vbi cuiuſque animus eſt, ibi animat:* Folio 20. page 2. line 17, for ſlaughter-ſack, read ſlaughter-ſtack. Fol. 37. page 2. line 12. for explement, reade expletement. Fol. 51. page 2. line 13. for *Eſau*, reade *Caine*. Fol. 57. page 1. line 4. for ſkinnes, read ſinnes.

Fol. 62. page 2. line 2. for *Patris*, reade *Patres*. Fol. 70. page 2. line 13, for her, reade theyr. Fol. 79. page 1. line 10. for primipalſhip, reade principalſhip. Fol. 89. page 1. line 4. for *negligetur*, reade *negligitur*. / [All these corrected in the places: but the reference to folio 15, Page 1, has nothing at all about Peter.—G.]

CHRISTS TEARES OUER *IERUSALEM.*

SInce theſe be the dayes of dolor and heauineſſe, wherein (as holy *Dauid* ſaith,) *The Lord is knowne by executing iudgment*, (Pſal. 9. 16) and the axe of his anger is put to the roote of the Tree and his Fan is in his hande to purge his Floore (Math. 3) : I ſuppoſe it ſhal not be amiſſe to write ſomething of mourning, for *London* to harken counſaile of her great Grand-mother *Ieruſalem*.

Omnipotent Sauiour, it is thy Teares I intende to write of, thoſe affectionate Teares, which in the 23. and 24. of *Mathew* Thou wepſt ouer *Ieruſalem* and her Temple ; Be preſent with me, (I beſeech thee) perſonating the paſſion of thy loue. O dew thy Spyrit plentifully into my incke, and let ſome part of thy diuine dreariment liue againe in myne eyes. Teach me how to weepe as Thou wepſt,

& rent my hart in twaine with the extremity of ruth. I hate in thy name to ſpeake coldly to a quick-witted generation. Rather let my braines melt all to incke, and the floods of affliction driue out mine eyes before them, then I ſhuld be dull and leaden in deſcribing the dollour of thy loue. Farre / be from me any ambitious hope of the vaine merite of Arte ; may that liuing vehemence I vſe in lament, onely proceed from a heauen-bred hatred of vncleanneſſe and corruption. Mine owne wit I cleane diſinherite: thy fiery Clouen-tongued inſpiration be my Muſe. Lende my wordes the forcible wings of the Lightnings, that they may peirce vnawares into the marrow and reynes of my Readers. Newe mynt my minde to the likenes of thy lowlines: file away the ſuperfluous affectation of my prophane puft vp phraſe, that I may be thy poore ſimple Orator. I am a child (as thy holy *Ieremy* ſayd : Ierem 1.) & know not how to ſpeake, yet, *Omnia poſſum in eo qui me comportat*, I can doe all things through the helpe of him that ſtrengtheneth me (Phillip. 4.). The tongues of Infants it is Thou that makeſt eloquent (Wiſd. 10.); and teacheſt the hart vnderſtanding. Graunt me (that am a Babe and an Infant in the myſteries of Diuinitie) the gracious fauour to ſuck at the breaſts of thy ſacred Reuelation, to vtter ſome-thing that may

mooue ſecure *England*, to true ſorrow and contrition. All the powrs of my Soule (aſſembled in their perfecteſt arraie) ſhall ſtand waiting on thy incomprehenſible Wiſdom, for Arguments: as poore young Birds ſtand attending on their Dams bill for ſuſtenaunce. Now helpe, now direct: for now I tranſ-forme my ſelfe from my ſelfe, to be thy vnworthy Speaker to the World.

It is not vnknown, by how many & ſundry waies God ſpake by Viſions, Dreames, Prophecies, and Wonders, to his choſen *Ieruſalem*, onely to moue his choſen *Ieruſalem* wholie to cleaue vnto him. Viſions, Dreames, Prophecies and VVonders, were in vaine: This gorgious ſtrumpet *Ieruſalem*, too-to much preſu/ming of the promiſes of old, went a whoring after her own inuentions; ſhe thought the Lord vnſeparately tyde to his Temple, & that he could neuer be diuorced from the Arke of his Couenant; that hauing bound himſelfe with an oth to *Abraham*, he could not (though he would) remoue the Lawe out of *Iuda*, or his Iudgement-ſeate from Mount *Silo*. They erred moſt temptingly & contemptuouſly; for God euen of ſtones (as Chriſt tould them afterward) was able to raiſe vp Children to *Abraham*. But what courſe tooke the high Father of Heauen & Earth, after he had vn-

fruitfully practiſed all theſe meanes, of Viſions, Dreames, VVonders, & Prophecies? There is a Parable in the 21. of *Mathew*, of a certaine Houſholder that planted a Vineyard, hedged it round about, made a Wine-preſſe therein, and built a Tower, and let it out to Huſ-band-men, and went into a ſtrange Country. When the time of fruite drew neere, he ſent his ſeruants to the Huſ-band-men to receive the increaſe thereof The Huſ-band-men made no more a-doe, but (his ſeruants comming) beate one, killed another, and ſtoned the third. Againe hee ſent other Seruaunts, more then the firſt, and they did the like vnto them. Laſt of all, he ſent his owne ſonne, ſaying: *they will reuerence my Sonne*, but they handled him far worſe then the former.

The Houſholder that planted the Vineyarde and hedg'd it round about, was Iſraels merciful *Iehoua*, who in Iſrael planted his Church, or his Winepreſſe: made it a people of no people, and a Nation beyond expectation. Long did he bleſſe them, and multiplie their ſeed on the face of the earth, as the ſand of the Sea, or the ſtarres of Heauen: from all their enemies he deliuered them, & brought their name to be a by-worde of terror to the kingdomes rounde about them; their Riuers ouerflowed / with Milk & Honie, their Garners were filled to the brim: euery man had

wel-ſprings of Oyle & Wine in his houſe, and finally, there was no complaint heard in their ſtreets.

The time of fruite drew neere, wherein much was to be required of them to whom much was giuen; he ſent his ſeruants the Prophets to demaund his rent, or tribute of thankſ-giuing at their handes. Some of them they beat, others they killed, others they ſtoned, and this was all the thankſ-giuing they returned. And then he ſent other Prophets or ſeruants more then the firſt, & they did the like vnto them: yet could not all this cauſe him proceed raſhly vnto reuenge. *The Lorde is a God of long patience and ſuffering*: nor wil hee draw out his ſword vnaduiſedly in his indignation. Stil did he loue them, becauſe once hee had loued them, & the more their ingratitude was, the more his grace abounded: hee neglected the death of his ſeruants, in compariſon of the ſaluation of them he accounted his Sons. He excuſed them himſelfe vnto himſelfe, and ſayde: Peraduenture, they tooke not theſe my Seruants I ſent, for my Seruaunts, but for ſeducers and deciuers, and ther-vpon entreated them ſo vncurteouſly: I wil ſend mine only natural Sonne to them, whom they (being my adopted Sonnes) can-not chuſe but reuerence & lyſten to. This his naturall ſonne was *Chriſt Ieſus*, whom hee ſent

from Heauen to perſwade with the Huſ-bandmen: Hee ſent him not with a ſtrong power of Angels, to puniſh their pride and ingratitude as he might: He ſent him not roially trained & accompanied, like an Embaſſador of his greatnes, nor gaue he him any Commiſſion to expoſtulate proudly of iniuries, but to deale humbly and meekelie with them, & not to conſtraine but entreate them. Hee ſent his owne onely Sonne / alone, like a Sheep to the ſlaughter, or as a Lambe ſhould be made a Legate to the Wolues. When hee came on earth, what was his behauior? Did he firſt ſhew himſelfe to the chiefe of theſe Huſ-bandmen the Scribes and Phariſies? Did he take vp any ſtately lodging according to his degree? Was hee ſumptuous in his attire, prodigal in his fare, or haughty in his lookes, as Embaſſadors wont to be? None of theſe: in ſteade of the Scribes and Phariſies, he firſt diſcloſed himſelfe to poore Fiſhermen: for his ſtately Lodging, he tooke vp a Cribbe or a Manger, and after-warde the houſe of a Carpenter: His attire was as baſe as might be, his fare ordinary, his lookes lowly. He kept company with Publicans and ſinners, the very outcaſt of the people; yet in theyr company was he not idle, but made al he ſpake or did, preparatiues to his Embaſſie.

If any Noble-man (though neuer ſo high diſ-

cended) ſhould come alone to a King or Queene in Embaſſage, without pompe, without followers, or the apparraile of his ſtate, who woulde receiue him? who woulde credite him? who would not ſcorne him? It was neceſſary that Chriſt (comming thus alone from the High-commaunder of all Soueraignties, the Controler of all Principalities and Powers) ſhould haue ſome apparent teſtimonie of his excellencie. According to the vanity of man, hee thought it not meete to place his magnificence in earthlie boaſt, as in the pryde of ſhame, which is apparraile, or in the multitude of men after hym, for ſo mette wicked *Eſau* his Brother *Iacob*: but in working miracles aboue the imagination of man, and in preaching the Goſpell with power and authoritie; Whereby, after hee had throughlie confirmed himſelfe, to be the owner of the Vineyards true Sonne, and that theſe ill Huſ-band-men the / Iewes, ſhould haue no credible or trueth-like exception left them, (that they tooke him for a counterfeit or colourable practiſer:) he went into their chiefe Aſſemblies and there (to the High-prieſts & Heads of their Sinagogues) freely deliuered his meſſage, declared from whence he came, gentlie expoſtulated their ill dealing, deſired them to haue care of themſelues: told them the danger of their obſtinacie, and wooed them (with many

fayre promiſes) to repent and be conuerted. All this preuailed not; they ſette him at nought, as they reiected his Fathers other ſeruants the Prophets; Wherefore his laſt refuge was, to deale plainly with them, and explane to the full what plagues and warres were entring in at their gates, for their diſloyaltie and doggedneſſe. In the II. of *Mathew*, he pronounceth greeuous woes to *Corazin* and *Bethſaida:* in diuerſe other places he intermixeth curſes with bleſſings, tempers Oyle with Vineger, teares with threates: denounceth ſighing, and in his ſighes wel-neere ſwoundeth: euen as a Father conſtrained to giue ſentence on hys owne Sonne. In the 13. of *Luke*, he telleth how after he had beene an Interceſſour for the repriue of theyr puniſhment, the Huſ-band-man which is my Father (ſaith hee) hath come many yeeres together to a Figge-tree in hys Vineyarde, to demaund fruite of it, and found none. What hath hindered him from cutting it downe but I, who haue tooke vpon me to be the Dreſſer of the Vineyard: and deſired him to ſpare it this yeere, and that yeere, and I woulde prune it, dung it, and digge round about it, and then if it brought not forth fruite, let him deale with it as he pleaſed. Almoſt this 30. yeere haue I prund it, dung'd it, digd rounde about it: that is, reproued, preached, exhorted with al the

wooing words I could, endeuouring to / mollify, melt & peirce your harts, yet all wil not ſerue; my prayers and my paynes, in ſteade of bringing foorth repentance in yow, bring forth repentance in my ſelfe.

As I ſaid before, no remedy, or ſigne of any breath of hope, was left in their Common-wealths ſinne-ſurfetted body, but the maladie of their incredulity, ouer-maiſtred heauenly phiſick. To deſperate diſeaſes muſt deſperate Medicines be applyde. When neither the White-flag or the Red which *Tamburlaine* aduaunced at the ſiedge of any Citty, would be accepted of, the Blacke-flag was ſette vp, which ſignified there was no mercy to be looked for: and that the miſerie marching towardes them was ſo great, that their enemy himſelfe (which was to execute it) mournd for it. Chriſt, hauing offered the Iewes, the White-flagge of forgiueneſſe and remiſſion, and the Red-flag of ſhedding his Blood for them, when theſe two might not take effect, nor work any yeelding remorſe in them, the Blacke flagge of confuſion and deſolation was to ſucceede for the obiect of their obduration.

This Black-flagge is waued or diſplaied in the 23. of *Mathew*, where directing his ſpeech to his Diſciples and the multitude, againſt the Scribes & Phariſies that were the Princes of the people,

hee firſt vrgeth the infamous diſagreement of their lyues and their doctrines: which that it ſhould heede no ſcandalous back-ſlyding in the harts of his Hearers, he inſerteth this caution, *Do as they ſay, not as they doe.* And to like effect ſaith S. *Auguſtine* (tom. 10. homil. 5.) *Sermo Dei proferat eum peccator, proferat eum iuſtus, Sermo Dei eſt, inculpabilis eſt:* The Word of God, be it preacht by Hipocrite or Saint, is the Worde of God, and not to be diſpiſed or diſanuld. Next this, hee pronounceth eyght terrible woes againſt them, for their eyght-folde hypocri/ſie & blindneſſe: beſides other fearefull comminations, wherein hee threatens, that all the righteous blood which was ſhedde from the time of *Abel* the righteous, vnto the blood of *Zaccharias* the ſonne of *Barachias*, that was ſlaine betwixt the Temple and the Altar, ſhold come vpon them, ſhould call and exclaime on theyr ſoules for vengeaunce, ſtaine the Skye with cloddred exhalations, interrupt the Sunne in his courſe, and make it ſticke faſt in the congealed mudde of gorie Clowdes, yea, dimme & ouer-caſt GOD ſitting on his Throne, till he had tooke ſome aſtoniſhing ſatis-faction for it.

Then on the ſuddaine ſtarting backe, as ouer-examining the words he had ſayd, and condemning himſelfe (in his thought) for being ſo bitter: he preſentlie weepeth, and excuſeth it in

theſe termes, that it was not his fault, but theirs: *O Ieruſalem, Ieruſalem, which killeſt the Prophets, and ſtoneſt them that are ſent vnto thee:* That is, which art guilty of all the accuſations my Father til this time wold not in pitty lay againſt thee: yea, feared to be cruell in once ſuſpecting thee of, though nowe they are proued: *How often would I haue gathered thy Chyldren together, as the Henne gathereth her Chickens together vnder her wings, and ye would not?* How often would I haue reuokt, reduced & brought you into the right way: *But you would not? Therefore your habitation ſhall be left deſolate.* So that in theſe words moſt euidently you ſee, he cleereth him ſelfe, and leaueth them vnexcuſable.

The more to penetrate and inforce, let vs ſuppoſe Chriſt in a continued Oration thus pleading with them.

Ieruſa / lem the Daughter of my people, I am ſore vexed and compaſſionate for thee, *Ieruſalem* the midſt of the earth, the mother of vs all, in the midſt of whom I haue wrought my ſaluation: *Ieruſalem* that for all the good ſeede I haue ſowne in thee, affordeſt nothing but ſtones to throw at my Prophets, thou that ſlayeſt whom I ſend to ſaue thee, and impriſoneſt any man that wiſheth thy peace; thy ſinnes are ſo great, that when I looke on thee, myne eyes can ſcarce perſwade

me that thou ſtandeſt, but that thou art ſunck downe like *Sodom*, and entombed in Aſhes like *Gomoraa.* O let me pitty thee, for I loue thee impatiently. A thouſand ſhapes of thy confuſion muſter before mine eyes, & the paines on the Croſſe I am to ſuſtaine, cannot be ſo great paines vnto mee, as to think on the ruine and maſſacre that is already trauailing towards thee. Famine, the Sworde and the Peſtilence, haue all three ſworne and conſpired againſt thee: Thou (one poore citty) by theſe three vnrelenting enemies ſhalt be ouer-come. *Eheu, quantus equis, quantus viris adeſt ſudor.* Alas, what huge ſweat and toyle is at hande for Horſe and Man?

Heere do I weepe in vaine, for no man regardeth me, no man wayleth with me. Heere doe I prophecie, that my weeping in vayne, ſhall bee the cauſe of a hundred thouſand Fathers & Mothers weeping in vaine. O that I did weepe in vaine, that your defilements & pollutions gaue me no true cauſe of deplorement. Often wiſht I, that I might haue ſaide to myne Eyes and Eares they lyde, when they haue told me what they haue ſeene and hearde of thy treaſons. I wiſh that I might be as wretched as the damned, ſo my ſences therin were deceiued. I am not deceiued, tis thou that deceiueſt thy Sauiour, and deceiueſt thy ſelfe to cleaue vnto ſathan.

Sathan, / refrayne thine odious embraces, the boſome of *Ieruſalem* is mine : touch not the body contracted to me ; *Improbe tolle manus, quam tangis noſtra futura eſt ;* ſhe will touch him, he ſtretcheth not out his hande to her, but ſhe breaketh violently from mee, to runne rauiſhtlie into his rugged armes. Alas the one halfe of my ſoule, why wilt thou back-ſlyde thus? I loue and can haue no loue againe: I loue thee for thy good, thou lou'ſt hym that flatters thee for thy hurt. What leſſe thing then to belieue and to be ſaued? How canſt thou belieue & wilt not heare? Thy prayers are friuolous vnto God, if thou denieſt to heare God : He muſt firſt heare God, that will be hearde of GOD. I haue hearde quietly all thy vpbraydings, reproofes and deriſions : as when thou ſaydſt I was a drunkard, and poſſeſſed with a diuel, that I caſt out diuels by the power of *Beelzebub* the Prince of the diuels: that I blaſphemed, was mad, & knew not what I ſpake : Nor was I any more offended with theſe contumelies, then when thou calledſt me the ſon of a Carpenter. If I gyue eare to all your bitterneſſe, will not you vouchſafe me a little audience when I bleſſe you?

O Ieruſalem, Ieruſalem, thou ſtoneſt, and aſtonieſt thy Prophets with thy peruerſneſſe, that lendeſt ſtonie eares to thy Teachers, and with thyne yron

breaſt, draweſt vnto thee nothing but the Adamant of GODS anger: what ſhall I doe to mollifie thee? The rayne mollifieth harde ſtones, ô that the ſtormie tempeſt of my Teares might ſoften thy ſtony hart! Were it not harder then ſtone, ſure ere this I had broken and bruſed it, with the often beating of my exhortations vpon it.

Moyſes ſtrooke the Rocke and water guſht out of it, I (that am greater then *Moyſes*) haue ſtrooken you with threates, and you haue not mourned. O ye heauens, be amaz/zed at this, be afraide and vtterly confounded: my people haue drunke out of a Rocke in the Wilderneſſe, & euer-ſince had rockie harts. Yet wil the Rocks tremble when my Thunder fals vpon them. The Maſon with his Axe hewes and carues them at his pleaſure. All the thunder of iudgements which I ſpend on this ſtony *Ieruſalem*, cannot make her to tremble or refraine *from ſtoning my Prophets*. Should I raine ſtones vpon her, with them ſhee woulde arme her-ſelfe againſt my holy ones. Little doth ſhe conſider, that all my Prophets are Embaſſadours, and the wronging of an Embaſſadour amongſt mortall men, is the breaking of the law of Nations; which breach or wrong, no King or Monarch but (at his corronation) is ſworne to reuenge. If earthlie Kings reuenge any little wrong done to theyr

Embaſſadours, how much more ſhall the King of all Kings, reuenge the death and ſlaughter-dome of his Embaſſadors? The Angels in heauen, as they are the Lordes Embaſſadours, (in regard of theyr own ſafety) would proſecute it, though he ſhould ouer-ſlip it. The diuell that vſeth daily to ſollicite the Murtherers owne conſcience for vengeance againſt himſelfe, will hee ſpare to put the Lord in minde of his auncient decree, *A murtherer ſhall not liue?* God ſaid vnto *Caine, The voyce of thy Brother Abels blood, cryeth to me out of the earth*: that is, not onely *Abels* owne blood, but the bloode of all the ſonnes that were to iſſue from his loynes, cry vnto me out of the earth. It is ſayd in the 6. of *Geneſis, Whoſoeuer ſhall ſhedde humaine blood, his blood ſhall be ſhedde likewiſe. Eye for eye, and tooth for tooth*, much more life for life ſhal be repayd; and this equity or amends, the verieſt Begger or contemptibleſt creature on the earth (cutte off before his time) ſhall be ſure to haue. If I doe them right, that in theyr owne enmities / lauiſh theyr lyues, ſhall I let their blood be troden vnder foote, and be blowne backe by the windes into the crannies of the earth, (when it offers to ſprinkle vp to heauen) who in my ſeruice ſpende theyr lyues? At my head *Ieruſalem* threw ſtones when ſhe ſtoned my Heralds. Who ſtabbeth or

defaceth the picture of a King, but would doe the like to the King himſelfe, if he might doe it as conueniently? Euerie Prophet or meſſenger from the Lord, repreſenteth the perſon of the Lord, as a Herald repreſenteth the Kings perſon, and is the right picture of his royaltie.

O *Ieruſalem*, *Ieruſalem*, what thou haſt doone to the leaſt of my Prophets, thou haſt done vnto mee likewiſe: *My Prophets thou haſt ſtoned*, me likewiſe thou haſt *ſtoned*, and withſtood. The very *ſtones* in the ſtreete ſhall ryſe vp in iudgement againſt thee.

By the old Law, he that had blaſphemed, reuiled his Parents, or committed adulterie, was *ſtoned* to death by the Prophets and Elders: Thou haſt blaſphemed, reuiled thy (ſpirituall) Parents, committed adultery with thine owne abhominations: and loe, contrariwiſe thine Elders and Prophets thou *ſtoneſt* to death. Can I ſee this and not riſe vp in wrath againſt thee? For this ſhalt thou grinde the *ſtones* in the Myll with *Sampſon*, and whet thy teeth vpon the *ſtones* for hunger; and if thou aſkeſt anie man Bread he ſhall gyue thee *ſtones* to eate. The dogges ſhall licke thy blood on the ſtones lyke *Iezabels*, & not a *ſtone* be found to couer thee when thou art deade. One *ſtone* of thy Temple, ſhall not be left vppon another that ſhall not be throwne downe. The

ſtone which thy fooliſh Builders refuſed, ſhal be made the head *ſtone* of the corner. Your harts (which are Temples of *ſtone*) I will for-ſweare for euer to dwell in. There ſhall be no *Dauid* any / more amongſt you, that with a *ſtone* ſent out of a ſling, ſhall ſtrike the chiefe Champion of the *Philiſtines* in the for-head: And finally, you ſhall not worſhip ſtockes and *ſtones*, for I will be no longer your God. O *Ieruſalem Ieruſalem*, all this ſhall be-tide thee, becauſe *thou ſtoneſt the Prophets, and killeſt them that are ſent vnto thee.*

The Fathers haue eaten ſower-grapes, and the Chyldrens teeth are ſette on edge: your Fathers tooke hard courſes againſt the Prophets, *killed thoſe I ſent vnto them;* And if you had no other crime, but that, you are the ſonnes of them that killed the Prophets, it were too to ſufficient for your ſubuerſion: but you yourſelues *haue ſtoned the Prophets, and killed thoſe I ſent vnto you*, not onely you your ſelues but your ſonnes (for this) ſhal be put to the edge of the Sword.

The blood-thirſtie & deceitfull man ſhall not lyue out halfe his dayes. Who ſtrikes with the ſword, ſhall periſh with the ſword. He that but hateth his brother is a homicide. What is he then that ſlayeth his Brother? Nay more, what is he that ſlayeth Gods Brother? Not one that beleeueth in me, and doth my wil, but is my Brother and

Siſter. In ſlaying them that are ſent to declare the will of God, you reſiſt the will of God, and are guilty of all their damnations which are yet vnconuerted, whom lyuing, theyr preaching might haue reduced. The violating of any of the Commaundements is death: *Thou ſhalt not kill*, is one of the principall Commaundements: your faulte at the firſt ſight deſerueth Hell-fire. What doe you but proclaime open warre againſt Heauen, when you deſtroy or ouer-throwe any of the Temples of the holy Ghoſt? (which are mens bodies). They are the Tabernacles which the Lord hath choſen (by his Spirit) to dwell in. But the bodies of my Saints and Prophets (which you ſlay / and ſtone) are no triuiall ordinary Tabernacles, ſuch as *Peter* my Diſciple, would haue had me to make in the Wilderneſſe, for *Moyſes*, *Elias*, and my ſelfe, but Tabernacles like the Tabernacle at *Ieruſalem*, where I haue ordained my Name to be worſhipped. Theyr words, as my words, I will haue worſhipped; theyr heades are the Mount from whence I ſpeake to you in a holy flame, as to your Fore-fathers wandring in the Deſert.

I haue told you heere-to-fore they are *the Salte of the Earth*, with whoſe Prayers and Supplications, if thys maſſe of ſinne were not ſeaſoned, it would ſauour ſo deteſtably in Gods noſtrils, hee were

neuer able to endure it. They are *the eyes and the light of the world:* if the eye loſe his light, all the whole body is blind; And hence it came that they were ſurnamed *Seers*, for they onely foreſaw, prayed, & prouided for the people. I tell you plainly, if it were poſſible for you to plucke the Sunne out of Heauen, and you ſhould do it, and ſo conſequently leaue all the world in darknes, you ſhoulde not be lyable to ſo much blame as you now are, *in killing them I ſende vnto you.* They are your Seers, your Prophets, your chiefe Eyes, which you haue ſlayne, deſtroyed and put out.

Was *Caine* a vagabond on the face of the earth for killing but one *Able?* tenne thouſand iuſt *Abels* haue you ſlaine, that were more neere, and ought to haue beene more deere to you then Brothers: and ſhall I not deſtitute your habitation for it, and ſcatter you as vagabonds through-out the Empires of the worlde? As you haue made no conſcience to *ſtone my Prophets, and ſlay them I ſent vnto you*, ſo ſhall the ſtrange Lordes that leade you captiue, and they amongſt whom many hundred yeeres you ſhall ſoiurne, make no conſcience to cut your throats for your treaſure, and giue a hundred of you together, to / theyr Fencers and Executioners, to try theyr weapons as for a wager, and winne maiſteries with deepe wound-

ing you. O *Ieruſalem*, *Ieruſalem*, deepe woes & calamities haſt thou incurd, *in ſtoning my Prophets and ſlaying them I ſent vnto thee. How often woulde I haue gathered thy children together* when they went aſtray? How often woulde I haue brought them home into the true ſheep-fold when I met them ſtraying? I came into the World to no other ende but to *gather together* the loſt Sheepe of Iſraell. You are the flocke and Sheepe of my paſture: when I would haue *gathered* you together, you would not heare my voyce, but hardned your harts. You *gather* your ſelues in counſaile againſt mee, euery time I ſeeke to call you or to *gather* you. Denie if you can, that I ſent not my Prophets (in all ages) to *gather* you: that with my Rodde and my ſtaffe of correction, I haue not ſought (from time to time) to *gather* you: that by benefites and many-fold good turnes, I haue not tryde (all I might) to tye you, or *gather* you vnto me: Laſtlie, that in mine owne perſon, I haue not practiſd a thouſand waies, to *gather* you to repentance and amendment of lyfe. If you ſhould denie it, & I not contradict it, the diuell (my vttreſt enemy) would confirme it.

Let me ſpeake truely and not vauntingly, (although it be lawful to boaſt in goodnes) ſuch hath alwaies been my care to *gather* you, that I

thought it not enough to *gather* my ſelfe, but I haue prayed to my Father, to ioyne more Labourers and *Gatherers* with me, to reape and *gather* in his Harueſt. Howe often haue I *gathered* the multitude together, and ſpake vnto them? When the people were flocked or *gathered* vnto mee out of all Citties, and had nothing to eate, I fed them myraculouſly with fiue Barlie-lo[a]ues & two fiſhes. I would not haue ſhewd the / wonders of my God-head, but to *gather* you together. The firſt *gathering* that I made, was of poore Seafaring-men, whom I haue preferd to be myne Apoſtles.

Would you haue beene *gathered* together when I would haue had you, you had *gatherd* to your ſelues the Kingdome of Heauen, and all the riches thereof. Now what haue you *gathered* to your ſelues, but ten thouſand teſtimonies in the Sonne of Gods teſtimony, that he deſired and beſought you to ſuffer your ſelues to be *gathered* by him, *and you would not?* Souldiours that fight ſcatteringlie, and doe not *gather* themſelues in ranke or battaile array, ſhal neuer winne the day. If you knewe how ſtrong and full of ſtratagems the diuel were, with howe many Legions of luſtfull deſires he commeth embattailed againſt you: what ſecrete ambuſhes of temptations he hath layde to intrappe you: then woulde you *gather*

your ſelues into one bodie to reſiſt him: then wold you *gather* your ſelues together in prayer to withſtand him: then would you *gather* for the poore, which is, to *gather* for Souldiers to fight againſt him. *Eleemoſyna a morte liberat, et non patitur hominem ire in tenebras* (Tob. 4, 10); Almes deedes deliuer a man from death, and keepeth his ſoule from ſeeing confuſion. *As water quencheth fire* (ſayth the Wiſe-man) *ſo almes-giuing reſiſteth ſinne.* And if it reſiſteth ſinne, it reſiſteth the diuel which is the Father of ſinne.

All my Fathers Angels ſtand *gathered* together about his throne: No Bread is made, but of graines of Corne *gathered* together: no building is rayſed, but of a number of ſtones glued and *gathered* together. There is no perfect ſocietie or Citty, but of a number of men *gathered* together. Geeſe (which are the ſimpleſt of al foules) *gather* themſelues together, goe together, flie together. Bees / in one Hiue holde their conſiſtory *together*. The ſtarres in Heauen doe ſhine *together*. What is a man, if the parts of his body be diſparted, and not incorporated and eſſentiate *together*? What is the Sea, but an aſſembly or *gathering together* of waters, and ſo the Earth, a congeſtion or heaping vp of groſſe matter *together?* A Wood or Forreſt, but an hoſte of Trees encampt *together*? A generall counſaile

of Parliament, but a congregation or *gathering together* of ſpecial wiſe-men, to conſult about Religion or Lawes? *O what a good thing is it* (ſaith *Dauid*) *for Bretheren to liue or be gathered together in vnity?*

If there were no other thing to ratifie the excellence of it, but the euill of his diameter oppoſite, which is diuiſion or diſtraction, it were infinitely ample to eſtabliſh the tytle of his dignity. Nor *Dauid*, nor all the euills of diuiſion, nor al the inſtances of Angels, Bread, buildings, ſocieties, Geeſe, Bees, ſtarres, Men, Seas, counſails, Parliaments, may conforme theſe vngratious degenerates. They will not onely not *gather* themſelues into order (which I their Captaine might exact at their hands) but ſcorne to be directed, muſtered, and *gatherd* by me, when with the myldeſt diſcipline I offer to marſhal them. Sorrie I am *Ieruſalem*, that my kindnes and conuerſing with thee, hath left thee without any cloke or clowde of defence.

It ſhall not be layde to thy charge, that thou wert ignorant, and fooliſh, and knewſt not howe to *gather* thy ſelfe into my family or houſhold, the Church: but that when thou might'ſt haue beene *gathered* or called, thou refuſedſt, and contemned; Neither ſhall it be imputed that thou went'ſt a-ſtray, but that going aſtray, thou reuiledſt and ſtrook'ſt

at him that would haue *gathered* or brought / thee into the right way. Ah woe is mee, that euer I opened my mouth to call thee, or *gather* thee, for now (by opening my mouth, and thou ſtopping thyne eares when I opend it) I haue opend & enwidened Hell mouth, to ſwallow thee and deuoure thee. I tooke fleſh upon me, to the end that Hell (not *Ieruſalem*) might periſh vnder my hande. The vanquiſhment of that vglie neſt of Harpies, hath beene reſerued as a worke for mee, before all beginnings; Now know I not which I may firſt confound, Hell or *Ieruſalem*, ſince both know me, and haue turned theyr fore-heads againſt me.

Bleſſed is thy land O *Ieruſalem*, for I was borne in it. Curſed is thy Lande O *Ieruſalem*, for I was borne in it. Borne I am to doe all Countries good but thee. Thee I came principally to doe good to, but thou reſiſteth the good I would doe thee; Thou interdicts and prohibits me with reproches and threates, from *gathering* thee, & doing thee good. Of my byrth thou reap'ſt no benefite but this, that I ſhall come at the laſt day to beare witnes againſt thee. Blinde and inconſiderate, what wilt thou doe to thine Enemie, that thus entreateſt thy Friende? That thus reiecteſt thy Redeemer? O were thy ſinne (though not to be defended) yet any way excuſable, it were ſome what. Why did

I euer behold thee to make thee miſerable, and mine eyes thus miſerable in beholding?

I might haue beheld the innocent Saints and Angels, that would neuer have angerd me, but reioyc'd me: the Cherubins and Seraphins would vnceſſantly haue prayſed me, I ſhulde not haue prayde them to execute my will, (for they would haue done it with a beck:) much leſſe have ſolicited them as I doe thee, to conſent to ſaue thy ſelfe. I ſhould haue but ſayd the word to the ſenceleſſe / Planets, and it had been done: to thy Chyldren (more ſenceleſſe then the Planets) can I not ſay that word, which not onely they all refuſe to doe, but deride. For this ſhall thine Enemies *gather* themſelues about thy Citty, and ſmyte thee: the Angels ſhall *gather* thee to the Lake of fire and Brimſtone, thou ſhalt then *gather* thy browes together in howling and lamentation; And (as *Ieremy* ſayde:) *The carkaſſes of thy dwellers ſhall lye as the dung in the Fielde, or the handfull after the Mower, and none ſhall there be to gather them vp* (Ierem. 9.).

All this hadſt thou preuented, if thou would'ſt haue permitted me to *gather* thee. I ſawe into thy frailtie and infirmitie, that thou wert not able to *gather* thy ſelfe, I tooke compaſſion on thee, becauſe thou wert like ſheep which had no Sheep-heard. I for-ſooke all my immortall pleaſures,

and mind-rauiſhing melody, to deſcende & make thee mine, to come and *gather* thee to the glorie prepared for thee.

The greateſt worke was this purpoſe of thy *gathering*, that euer was vndertaken in Heauen or earth. Thus did I argument with my ſelfe, to ſalue thy imperfections of the not *gathering* thy ſelfe. The Horſe tameth not him-ſelfe: the Beare, the Lyon, the Elephant, tame not themſelues. Then why ſhould I require, that Man ſhould tame, recall, bridle, bring vnder, or *gather* himſelfe? But as the Horſe, the Oxe, the Cammell, the Beare, the Lyon, the Elephant, require Man to tame them: ſo it is requiſite that GOD ſhoulde tame Man, that God alone ſhould *gather* him vnto him. Content I was to take vpon me that vnthankfull office of taming or *gathering*, but thou wert not content to be ſo tamed or *gathered.*

It / did not irke me ſo much that thou wert vntamed, or *vngathered*, as that (knowing thy ſelfe in that caſe,) thou wert vnwilling to be tamed and *gathered.* Thou could'ſt not deſpayre of myne ability to tame thee & *gather* thee; for if man tameth the beaſtes he neuer made, ſhall not I *gather* thee, alter thee and tame thee, that made thee? *Eaſie is my yoke and my burden is light.* I would not haue tamed thee, or tempted thee aboue thy ſtrength; onely I would haue curbed

or reaned thee a little to the right hand, kept thee from wallowing in ſin with greedineſſe. Suppoſe (as the tamer of all Wild-beaſtes) I had ſome-time vſed my whyp or my goade, had it beene ſo much? Your Horſes which you tame and ſpurre, and cut their mouthes with raining, and finally kil, with making carry heauy burdens many yeeres together: you wil not gyue ſo much reward to (when they are deade) as buriall, but caſt them to the Fowles of the ayre, to be deformedly torne in peeces; I (hauing tamed thee, and *gathered* thee home vnto me,) enfeofe thee with indefinite bleſſednes, (being deade a ſpace) reſtore to thee, not onely thy fleſh (in more puritie) but the iuſt number of thy hayres, in-ſtall thee in eternity with mine Angels, where thou ſhalt neuermore need to be *gathered*, or tamed: where there ſhall be no aduerſity or tribulation that ſhall exerciſe or try thee, but eternall felicity to feed thee: and this without any care, fore-caſt, or plotting on thy part, (ſuch as in the maintenaunce of earthly weale and woe) I ſhall bee to thee all in all, thy riches, thy ſtrength, thine honour, thy Patron, thy provider. Yet all thys hope cannot moue thee to conſent to be tamed or *gathered* vnto me.

My voyce which cryeth, *Returne, Returne: Whether wandereſt thou long ſtrayer*, is trouble-ſome

and hatefull vnto / thee, thou canſt by no meanes diſgeſt it: it is thy Aduerſarie in the way, which ſince I haue warned thee to agree with, and thou haſt refuſed, it ſhall draw & hale thee vnto iudgement, the Iudge deliuer thee to Death his Sariant, the Sariant to the diuel, (conuicted ſoules Iaylor :) thence ſhalt thou not eſcape till thou haſt payd the vtmoſt farthing. O *Ieruſalem*, *Ieruſalem*, why ſholdeſt thou *gather* and intangle thy ſelfe in ſo many vneuitable ſnares, when (by *gathering* thy ſelfe vnder my wing) thou mayſt auoyde them? What haue I required of thee, but to *gather* thy ſelfe, & agree with my voice thy Aduerſary? Nothing, but that thou wouldeſt haue a care of thy health and well-doing. A thing which thou (in reaſon) not I, ought to exact and require of thy ſelfe ; yet I, (as I were thy gardian or Ouer-ſeer, (& thy Father *Abraham* dying had bequeathd thee wholy to my truſt) follow thee, haunt thee by my Spyrite, daily and hourly importune thee to remember and *gather* thy ſelfe. How often haue I (to thys effect) chydinglie communed with thy ſoule and conſcience?

Sinful *Ieruſalem*, why deferſt thou to *gather* thy ſelfe, & agree with my voyce in the way? Yet thou maiſt agree, yet thy way is not finiſhed, yet thy Aduerſary walkes by thee. Why dooſt thou proroge till thy wretched life be at his wayes end?

Is there any other life, any other way (when thys way of woe is ended) wherein thou maiſt agree with thine Aduerſarie? The Iudge, the Sariant, the priſon, thou muſt then awaite, and deſpayre of opportunitie euer after, to agree or be *gathered* to grace: but looke to be *gathered* like graſſe on the houſe top, and throwne into the fire. Promiſe not vnto thy ſelfe too many yeeres trauailing in the way: Thinke not thou ſhalt euer liue: thy waie may be cutte off ere thou be aware: / a thouſande caſualties may cutte thee off on the way. But how long or how ſhort ſo ere thy way be, my voyce (thine Aduerſarie) like thy ſhadow ſtill haunteth thee, ſtill treadeth on thy heeles, ſtill calls and cryes out vpon thee to *gather* vppe thy accounts and agree with it. Sham'ſt thou not (vild image of careleſness) ſo long to be cald on for ſo light a matter? ſo long to liue at variance with ſo mightie an Aduerſary? It is all one as if thou ſhouldeſt owe an earthly Iudge money, (who hath the Law in his hand) and braue him, and deny to come to compoſition, ſaying: If I owe it you, gather it or recouer it as you can. How thinkeſt thou, is there any earthly Iudge wold ſpare thee or for-beare thee as I haue done? My voyce, as it is my voyce, is thy friende, but as thou abuſeſt it, (turnes thine eares from it, and wilt not agree with it) it is thine Aduerſary; It wiſheth thee

well, and thou wiſheſt thy ſelfe ill ; It bids thee crouch and ſtoope to the Prophets I ſende, and thou ſtoneſt them ; It bids thee pitty the Widow and the fatherleſſe, & thou oppreſſeſt them ; It bids thee repent thee of the euill thou haſt committed, and thou doubleſt it ; It bids thee *gather* and gyrd vp thy loynes cloſe, and take the ſtaffe of Stedfaſtnes in thy hand, that if the fleſh and the deuil aſſault thee in the way, thou maiſt encounter them coragiously. In ſtead of girding and *gathering* vp thy loynes, thou vnlooſeſt them to all licenſiouſnes ; For the ſtaffe of ſtedfaſtnes, thou armeſt thy ſelfe with the broken Reed of inconſtancie ; And for incountering and contending with the fleſh and the diuill, moſt ſlauiſhly thou kiſſeſt and embraceſt them.

So thou thy ſelfe (I altogether lothe) makeſt my voice thy enemy. No friende ſo firme, but by ill vſage may be made a foe. No meruaile thou makeſt mee thy foe, that / art a foe to thy ſelfe. *Hee that loueth iniquity hateth his owne ſoule :* hee that hateth his owne ſoule, can neuer loue his neighbour ; inſomuch as there is no man liuing, that can loue another better then himſelfe. If then hys beſt loue to himſelfe, be to hate himſelfe, his loue to his neighbour muſt be a degree lower, there is no remedie. The Law commaundeth, *Loue thy neighbour as thy ſelfe :* And he fulfilleth

the Lawe by hating his neighbour as himſelfe. *I ſay vnto you, Hee that hateth his neighbour, is guilty of the breach of all the commaundements:* whence it neceſſarilie ariſeth, that hee which loues not his owne ſoule, is guilty of the breach of all the commandements.

Soule-hating, Apoſtata *Ieruſalem*, that wouldeſt neuer be *gathered* vnto any compaſſe of good life, I heere accuſe thee as a Homicide of thine owne life, as a tranſgreſſor of all the commaundements in hating thy ſelfe. The moſt vnfortunateſt is my fortune of any that euer lou'd, to loue thoſe that not onely hate mee, but hate them-ſelues.

O *Ieruſalem*, not the Infidell-Romaines, which ſhall inuade thee, and make thy Citty (now cleped a Citty of peace) a ſhambles of dead bodies, teare down thy Temple, and ſette up a brothel-houſe in thy Sanctuarie, not they (I ſay) ſhall haue one droppe of thy blood layde to theyr charge: not one ſtone of thy Temple or Sanctuarie, teſtificatory againſt them; thy blood ſhal be vpon thine owne head, whoſe tranſgreſſions violently thruſt ſwords into theyr hands. Thy Temple and thy Sanctuarie ſhall both cry out againſt thy ſecurity for ſacriledge. The Arke wherein the Tables of couenaunt are layde, ſhall haue the Tables taken away, and in ſtead of them, a blacke Regiſter of thy miſdeameanures laid in it: yea, my Father (if all wit-

neſſes ſhould faile) would ſtand vp and article / againſt thee himſelfe, how thou haſt dryuen him (with thy deteſtable whoredomes) out of his conſecrated dwelling place. O that thou kneweſt the time of thy viſitation! O that thou wouldeſt haue beene *gathered* together! O that thou wouldeſt haue had care of thy ſelfe, had care of me! I muſt be ſlaughtered for thee, & yet worke no ſaluation for thee. One croſſe alone (cruel *Ieruſalem*) is not able to ſuſtaine the weight of thine iniquities: tenne times I muſt be crucified ere thou be clenſed.

For ſinne I came to ſuffer, thy ſinne exceedeth my ſuffering; It is too monſtrous a matter for my mercie or merites to worke on. It woundeth me more with meditating on it, then all the Speares or Nayles can wounde me, that are to paſſe through me. I wold quite renounce and forſweare mine owne ſafety, ſo I might but extort from thee one thought of thine owne ſafety. Careful am I for the careleſſe. Againe, this renueth my vnreſt, that I which am the Lord and Authour of lyfe, muſt bee the Authour and Euidencer againſt thee of death. If thou hadſt neuer ſeene the light, thy walking in darknes wold haue brought thee no waylement. *Ignorantia, ſi non excuſat a toto, ſaltem excuſat a tanto*: Ignorance excuſeth the halfe, if not the whole. Thou

haſt not halfe an excuſe, (hence is my tears) not a quarter, not the hundreth part of a quarter, not a worde, not a ſigh, not a ſillable. Neuer did I looke on ſuch a manifeſt vnmaſked leprous face, on a pryſoner conuicted, ſo mute. Sore am I impaſſioned for the ſtorme thy tranquillity is in child with. Good *Ieremy*, nowe I deſire with thee, that I had a Cottage of way-faring men in the Wildernes, where I might leaue my people and lyue, for they be all Adulterers, and a band of Rebels.

A / Tormentor (that abiureth commiſeration) when he firſt enters into the infancie of his occupation, would collachrimate my caſe, and rather chuſe to haue beene tortured himſelfe, then torment me with ingratitude as thou dooſt. More and more thou addeſt to my vneaſe, and acquainſt mine eyes with the infirmities of anguiſh; Hauing no ſinne before, thou haſt almoſt made me commit ſin, in ſorrowing for thy ſinnes. Yet, though I haue ſounded the vtmoſt depth of dolour, and waſted myne eye-bals well-neere to pinnes heads with weeping, (as a Barber waſteth his Ball in the water) a further depth of dolour would I ſound, mine eyes more would I waſt, ſo I might waſte and waſh away thy wickedneſſe. So long haue I waſted, ſo long haue I waſhed and embained thy filth, in the cleare ſtreames of my

braine, that nowe I haue not a cleane Teare left more, to waſh or embalme any ſinner that comes to me.

The fount of my teares (troubled and mudded with the Toade-like ſtirring and long-breathed vexation of thy venimous enormities,) is no longer a pure ſiluer Spring, but a mirie puddle for Swine to wallow in. Black and cindry (like Smithes water) are thoſe excrements that ſource downe my cheekes, and farre more ſluttiſh than the vglie oous of the channell. Tis thou alone (vlcerous *Ieruſalem*) that haſt ſo fouled and ſoyled them. In ſeeking to *gather* fruite of thee, I gather nothing but ſtayning Berries, which embrued my hands, and almoſt poyſoned my heart. Neuer wold I mention this or mone me, if thou hadſt not embrued or brawned thine owne hands, (not in Berries) but in blood : and more then (almoſt) poyſoned thine owne hart.

What talke I of poyſon, when it is become as familier to thee as meate & drinke? Thou haſt vſed it ſo long for / meate and drinke that true nouriſhing meate and drinke thou now takeſt for poyſon. *Conſuetudo eſt altera natura:* Cuſtome hath ſo engrafted it in thy nature, that now, not onely poyſon not hurts thee, but foſtereth and cheriſheth thee. What-ſoever thou art is poyſon, and none thou breatheſt on but thou poyſoneſt.

With *Athenagoras* of *Argus*, thou neuer feeleſt any payne when thou art ſtung with a ſcorpion; Thou haſt no ſting or remorſe of conſcience. Thy ſoule is caſt in a dead-ſleep, and may not be awaked though Heauen & Earth ſhould tumble together.

For diſcharge of my dutie, and augmentation of thine euerlaſting malediction, ſince teares, threates, promiſes, nor any thing will peirce thee, heere I make a ſolemne proteſtation, what my zeale and feruent inclination hath beene (euer ſince thy firſt propagation) to win & weane thee from ſathan, and notwithſtanding thou *ſtonedſt my Prophets, and ſleweſt them I ſent vnto thee:* I ſtill aſſayed to rewake thee, & bring thee back againe to thy firſt image: not once, or twiſe, or thriſe, but I cannot tell how often, I woulde haue *gathered thee, euen as a Henne gathereth her Chickins vnder her wings, but thou wouldeſt not.* Blame me not though I giue thee ouer, that haſt gyuen mee ouer: long patience hath dulled my humour of pittie. No ſword but wil looſe his edge in long ſtriking againſt ſtones.

My leane withered hands, (conſiſting of nought but bones) are all to ſhiuerd and ſplinterd in their wide caſes of ſkinne, with often beating on the Anuile of my bared breaſt. So penetrating and elevatedly haue I prayd for you, that mine

eyes would fayne haue broke from theyr anchors to haue flowne vp to Heauen, and myne armes ſtretcht more than the length of my body, to reach at / the Starres. My heart ranne full-butt againſt my breaſt to haue broken it open, and my ſoule flutterd and beate with her ayrie-winges, on euery ſide for paſſage. My knees crackt and the ground fledde back. Then (ô *Ieruſalem*) would I haue rent my body in the midſt (lyke a graue) ſo I might haue buried thy ſinnes in my bowels. And had I been in Heauen as I was on Earth, the Sunne ſhoulde haue exhaled from thee all thy treſpaſſes as meteors, which the clowdes his Cofferers receiuing, might foorth-with haue conduited downe into the Sea, and drowned for euer.

Fooles be they that imagine it is the Windes that ſo toſſe and turmoyle them in the deepe: they are no winds but inſurrective ſins, which ſo poſſeſſe the waues with the ſpyrite of raging. I drowned all the ſinnes of the firſt World in water: all the ſinnes of the firſt World now welter, ſouſe, & beate vnquietly in the Sea, whither the World of waters was with-drawne when the Deluge was ended; And as a guilty conſcience can no where take reſt, ſo no more can they in the Sea, but embolning the billowes vppe to the ayre, with roring and howling darte themſelues

on euery Rocke, deſiring it to ouerwhelme them: and becauſe they know they can neuer be recouerd, with the ſame enuie which is in the diuels, they ſeeke to drowne and ramuerſe euery ſhip that they meete. If happily there be a calme, it is when they are weary of excruciating themſelues. I that was borne to ſuppreſſe & treade down ſinne vnder foote, in the night time, (when that ſinne-inhabited element is wont to be moſt lunaticke) walke on the creſts of the ſurges as on the dry land.

Another cauſe why the Sea ſo ſwelleth, & barketh of late more then ordinary, is, for when I ſent the diuils into / the Herde of Swine, they carried them head-long into the Sea, where they drowned and perriſht them: and then loth to come to land to be controlled and dyſpoſſeſſed againe by me, they entred and inhabited the Sea-monſters, ſuch as the Whale, the Grampoys, the Waſſer-man, whom they haue ſuborned and inſpyred to lye in wayte for Ship-wrack. Sinne takes no reſt but on earth, and on earth no reſt in the night, but the day. The night is blacke like the diuell; then hee may boldlie walke abroade like the Owle, and his eyes nere be dazeled. *Solus cum ſolo* hee may conferre with his ſubiects, tempt, terrifie, inſinuate what he will. Hee knowes that God hath therefore hydde all

other obiects from mans ſight in the night, that then he ſhould haue no occaſion to gaze elſewhere, but full leyſure to looke into himſelfe. In which regard, leaſt he ſhould looke into himſelfe, and ſo repent, hee will not let him ſee with his owne eyes, but lendeth hym other eyes of deſpayre or ſecurity to ſee withall. If of ſecuritie, then eyther hee perſwades hym there is no God, and that Religion is but ſubtile Lawgyuers policie, (to keepe ſillie fooles in awe with ſcare-crowes:) or that if there be a God, he is a wiſe God, and like a wiſe Counſailer, troubles not himſelfe with euery vaine twittle twattle, of thys man, or that man, but conſiders whereof we are made, and beares with vs thereafter.

Yea (which is horrible) hee ſootheth him vp, that if God would not haue had him ſinne, hee would neuer haue giuen him the partes or the meanes to ſinne with. If he be a whoremaiſter, he remembreth him howe *Abraham* went in to his mayde *Hagar*: How *Lot* committed inceſt with his Daughters: How *Dauid* lay with *Berſeba*, and ſlew *Vrias*: and how I (my ſelfe) woulde not let / the woman that had committed adultery, bee ſtoned to death, but bidde her goe home to her houſe in peace & ſinne no more. If he be a drunkard, *Noah* was drunk, the fore-named *Lot* was drunke, and *Dauid* (mencioned before

likewiſe) made *Vrias* drunke; yet all theſe were men that God delighted in.

If he be a periured perſon, why *Peter* forſwore himſelfe thriſe, *Ioſeph* ſwore by the life of *Pharoa*, *Dauid* ſwore, *God doe ſo and ſo to mee, if I leaue Naball yet ere night, one to piſſe againſt the walls.* Yet when *Naballs* wife *Abigall* (vnwitting to her huſband) brought him a lyttle refreſhing, his humour was pacified, his oth was diſpenſt with. A great many more allegations hath hee to thys end, which heere to recite, were to weapon preſumption, and ſaue the diuell a labour in ſeducing. Murther, theft, (what not) hath his texts to authoriſe him. Nothing doth profite, but peruerted may hurt: Scripture as it may be literally expounded, and ſophiſticallie ſcande, may play the Harbinger as well for Hell as Heauen, and ſooner feedes Deſpayre then Fayth. Hath not the diuell hys Chappell cloſe adioyning to Gods Church? Is hee not the ambitious Ape of GODS Maieſtie? And as hee hath his Tabernacle (ô *Ieruſalem*) in thy Temple, ſo, hath not hee his Oracle or *Tripos* in his Temple at *Delphos*, with as great (if not greater) ſacrifices, oblations, & offerings, then are in Gods Temple? Will hee not take vpon him to worke myracles, cure diſeaſes, & be an Angell of light, that is, preach the Goſpell as I doe? Speake I in thunder or

viſions, he ſpeaketh in thunder and viſions. Eclipſe I the Sunne and Moone, hee will Eclipſe Sunne, Moone, and Starres. Send I one good-Angel out, he will ſend out two ill. In concluſion, in any thing hee wyll imitate me, but humility: and by humility only, my Chyl/dren are knowne from the diuels. Pryde is that by which the diuell holdes his kingdome: he had nere been a diuell, if he had not beene too proude to be an Angell. Enuy breedes pride, and pryde breedes enuy: There is none can vp-hold enuy, but he muſt vp-hold pryde, nor can true pryde liue, if it hath nothing to enuy at; If it haue nothing ſo great as it ſelfe to ayme at, there is no man vnder it hath any pryde or proſperity, but it enuies and aymes at.

The Sunne, though it can endure no more Sunnes but it ſelfe, yet it can take in good part to haue more Planets beſides it ſelfe, but pryde can endure no Superiours, no equals, no aſcendants, no ſprigs, no grafts, no likely beginnings. Any thing but vertue it can tollerate to thriue, and that it is too-to afrayd of. Marke a Tyrant when you will, and hee firſt extirpates the adherents to vertue. Vertue is thriſe more inuocating for honor then ambition. What was the diuels firſt practiſe in Paradice, but to deſtroy vertue in *Adam*, and ſo by ſteps to deſtroy him, by deſtroying

vertue in him? Whom ſlew *Caine*, but his luſt or vertuous brother *Abel*? He was afrayd the compariſon of his iuſtnes or vertue, woulde make hym incomparably vgly in Gods preſence. Whom hated *Eſau* and layd waite for, but his vpright brother *Iacob*, becauſe by his vertue hee had ouer-reacht him in the bleſſing of hys byrth-right? Did not *Saul* perſecute *Dauid*, onely becauſe GOD lou'd him? So through-out the whole courſe of the Scriptures, Vertue purchaſeth Enuie, and her poſſeſſors neuer eſcape briery ſcratches.

But as before, ſo once more I will aſſertionate, Vertue hath no enimie but pryde. I my ſelfe haue no enemy but Pryde, which is the *Summum genus* of ſinne, & may wel be a conuertable name with the diuell, for the diuell is nought / but pryde, and pryde is an abſolute diuell. But for pryde, *Ieruſalem* ere thys had *gathered it ſelfe vnder my wing*: Forſooth ſhe diſdained to be taught & inſtructed by ſuch a meane-titled man as I? But for pryde of deſpiſing the preaching of *Noah*, the firſt Worlde had not beene deluged. But for pride, there had beene no tranſlation of Monarchies. If *Pharao* had not been ſo proud that he would not let your fore-fathers goe, (but kept them in deſpight of me,) I had neuer plagu'd him as I did.

The reſon I deceiu'd your *Hieroſolemites* &

Iewes, (in not comming in pryde vnto you, in not taking the maieſtie and tryumph of myne eternity,) was, becauſe I wold not partake with the diuell, in the pompe and glory of thys World, which is proper to him. Did not hee (preſently after the firſt brute of my Goſpell) hoyſe mee vp vnto an exceeding hie Mountaine, and ſhewed mee all the Kingdomes of the Worlde, & the glories of them, and ſayd, *All theſe will I giue thee, if thou wilt fall downe and worſhip me?* When I came to *Abraham* in his Tent, and to *Lot* in *Sodom*, accompanied with another Angel, I tooke vpon me no pompous ſhape. It is debaſement and a puniſhment to me, to inueſt and enrobe my ſelfe in the dregs and droſſe of mortality. I woulde reſemble the ſimilitude of the meaneſt, to *gather* the meaneſt vnto me.

I came to call ſinners to repentance, poore ſinners, beggerly ſinners, blinde ſinners, impotent ſinners, aſwel as rich ſinners, noble ſinners, potentate ſinners to repentance. With me there is no reſpect of perſons, the Kings blood, attainted of conſpiracie againſt mee, is more baſe then the caytiues or peſants. What was *Abraham*, (but that he honoured mee) I ſhoulde out of his loynes multiplie / a Monarchy. There is no cripple or lazer by the high-way ſide, but would haue honoured me more then the progenie of *Abraham*,

if I had but beſtowed the thouſand part of the propitiouſnes I haue beſtowed on the progeny of *Abraham.* Shall a man call any crypple or Beadſ-man vnto him, to gyue almes to, and hee will not come at him: but contemptiouſly caſt hys kinde profer behind hym? I haue called you (that often haue beene Beggers and Beadſmen vnto me, for bleſsings,) & humbly ſupplicationd you, to accept of my largeſſe I lauiſht, but you cryde, Auaunt hypocrite, thy proferd ware is odious, we'le haue nothing to doe with an Innouater.

What hath immortalitie to doe with mucke? Had my Father no employment for mee, but to ſende mee to ſcrape on a dung-hill for Pearle, where nothing will thriue but Toade-ſtooles? Was thought-exceeding glorification, ſuch a cloyance and cumber vnto me, that I muſt leaue it: as *Archeſilaus* ouer-melodied, and too-much melowed & ſugred with ſweet tunes, turned them aſide, and cauſed his eares to be new reliſhed with harſh ſower and vnſauory ſounds? O no, when I left Heauen to lyue on earth, I left perpetuall-ſpringing Summer, to ſleepe on Beddes of Iſe, in the Frozen-zone, the throne of Winter. My ſuper-aboundant loue to men on earth, was all the ſolace I propoſed to my ſelfe on earth. *Vbique cuiuſque animus eſt, ibi animat:* where a mans minde is, there his myrth is.

Myrth was to me no mirth, whyles thou wert not *gathered* vnto mee. No more then I haue *gatherd* thee, can I *gather* thee: *As a Henne gathereth her Chickins, ſo woulde I haue gathered thy chyldren.* The Henne clocketh her Chickins, I would haue clocked and called them by my preaching; The Henne ſhieldeth them, and fighteth for them / againſt the Puttocke, I would haue ſhielded them, and ſecured them againſt that ſlie Puttocke ſathan. I would haue fought for them, with hell, the diuel, and all infernalitie. The Henne, after ſhe hath clocked & called her chickins, keepeth them warme vnder her ſoft doune, walleth them in with her wings, and watcheth for them whiles they ſleepe. After I had called you (my children or chyckins) vnder my wings, which is, into my Church, I would haue beene a ſtronger wall vnto you, then the wall of the Tower of *Babell*, which (as Writers affirme—Herodot[us]) was the eight part of a myle thick: I would haue ſette an Angell (with a fiery ſword) in your gate, to keepe out your enemies; Still would I (with the heate & warmth of my Spirite) haue cherriſht and increaſt the ſtrength & growth of your fayth, and kept it from being dead and cold; My vigilance ſhoulde haue ſentineld for all your ſleepes; neyther the terror by night, nor the

Arrowe of temptation that flyeth by day, ſhould haue frighted you. Sathan (whom you now holde for ſuch a ſubtile vnderminer) ſhould haue beene your Foole, and your ieſting-ſtocke, and a ſcare-bugge to your Babes only. All things ſhould haue proſperd and gone well, that you had taken in hand. *Happy is the man, that ſitteth in the ſhaddow of the wings of the almighty*: vnhappy are you, that haue rather ſought to dwell in the ſhadow of Death, then vnder the ſhadow of the wings of the Almighty.

O Ieruſalem, Ieruſalem, that killeſt my Prophets, & ſtoneſt them I ſent vnto thee: How often woulde I haue gathered thy Chyldren together, as a Henne gathereth her Chickins vnder her winges, but you woulde not. What is more tender then a Henne ouer her Chickins? So tender and more (ô *Ieruſalem*) haue I beene ouer thy chyldren, yet would they neuer tender themſelues, but tend and bend all / theyr courſes to ruine. Neuer could I gette them to flocke vnder my *wing* or come vnder my roofe. Who takes charge of' him, that in a time of warre will not come into the Towne, but lye wilfully without the walls? No charge doe I take of any that will not come within my walls, be *gathered vnder my wing*, but lyue out of the Church. Knew you what a feareful thing it were, to lyue (as Out-lawes) from

the winges of my Church, to let riches, promotion, or any worldly reſpects, hinder you, from being *gathered* into the vnity of my body, and communion of Saints, you would vndoubtedly forſake all, and follow me.

All thoſe that repayred not in time into *Noah's*-Arke, the waters ouer-tooke and drowned. Thoſe that *gathered* not Manna in the morning, it did them no good. Thoſe that made excuſes, and came not to the wedding when they were bidden, the King ſent foorth his Warriours and deſtroyed them, and burnt vp theyr Citties. Senceleſſe ſtones are more obedient vnto Gods voyce, then you, for the ſtony-walls of *Iericho* (after God had ſummoned them by his Prieſtes ſounding theyr Trumpets [ſeuen times]) at the 7. ſounde they proſtrated them ſelues flat. Not the third, or the fourth, or the fift [or the ſeuenth] ſound haue you with-ſtoode, but fiue hundred ſolemne ſummons and ſounds; No iudgement that (in your eares) I or any can ſound, can make you fall proſtrate, or humble your ſelues. Still you wil lyue as runnagates and baniſhed men, from Gods iuriſdiction, you had rather the diuell ſhould gather you vp then he.

I haue pyped, and you haue not daunced, I haue lamented, and you haue not mourned: the dayes will come, when I ſhall be taken away from you,

and then you ſhal wiſh (in vayne) that you had daunſt after my pype, and borne a principal / part in my Conſort of mourning. Let all ſucceſſions and Citties, be warned by you, howe they neglect Gods calling: let euery priuate man be admoniſhed by you, how he neglecteth Gods calling. By benefites, by ſicknes, by outward croſſes, ſignes and wonders hee calleth them: *To day if you will heare my voyce, harden not your harts:* that is, at this preſent when I call you, harken to me. Who dooth not harken at the firſt, let hym looke to be hardned. *Pharao*, for hee woulde not at the firſt voyce or meſſage let the chyldren of Iſraell goe, his hart was hardned.

God when his voyce will not be hearde, permitteth the deuil to goe and try if his voyce wil be heard: if they heare the diuels and not his, then hath he wher-withall to conuince them. *Ieruſalem* hath hearde the voyce of God, crying out loude in her ſtreetes and hie places, vnto her, to *gather* herſelfe: Her ſtreetes, and al her hie places are filled with the *ecchoes* of Gods voyce. The ſtones of her Turrets haue beene ſo mou'd with it, that they haue opened theyr eares, & receiued his *eccho* into them, and that the Cryer myght knowe they attended the wordes which he ſpake, they (*ecchoing*) repeated them againe. The very *eccho* of the walls and the ſtones, ſhall

eccho vnto God for ſharpe puniſhment againſt you; And let any but reade or rehearſe thys ſentence, *O Ieruſalem, Ieruſalem, how often would I haue gathered thy chyldren together, as the Henne gathereth her Chickins*, the *eccho* ſhall replye, *But they would not, They would not.* Thou *wouldeſt not* indeede. And no damnation haſt thou *but thou wouldſt not.* I offered thee peace, *but thou wouldſt not:* I offred thee to repent & be baptized, *but thou wouldſt not:* I offred thee (if thou labourdſt and wert laden) to eaſe thee, *but thou wouldſt not:* I offerd thee to aſke and thou ſhouldſt haue, *but / thou wouldſt not:* To knocke and it ſhould be opend, *but thou wouldſt not.* Great euils ſhalt thou endure, for *thou wouldſt not.* Great euils did I ſay? alas little euils, compared to the euils I muſt endure onely for theſe 4. words, *But thou wouldſt not.*

Heu melior quanta ſors tua, ſorte mea eſt. My body ſhall finde a Sepulcher, but my ſorrowe neuer any, for *thou wouldſt not.* For euer I muſt mourne what thou for euer muſt ſuffer, for *thou wouldſt not.* This will be thyne vtter impeachment, that the very *Samaritans* (whom thou accounteſt Infidels) receiued and acknowledged me, *but thou wouldſt not.* That the vncleane ſpyrits departing out of men, cryde and confeſt mee to be the Sonne of God, *but thou wouldſt*

not. And laſtly, that the Spirite of God himſelfe, (deſcending on my head like a Doue) gaue teſtimony of me, yet *thou wouldſt not.*

Clamor Sodomorum multiplicatus eſt (Geneſ. 19): The cry of thee *Ieruſalem*, (the ſecond *Sodom*) that *thou wouldſt not*, in Gods eares is doubled. To what Nation ſhall I nowe preach or appeale, ſince my elected people (that ſhoulde harken to me) haue aunſwered me they *would not.* *Niniuie* repented at the preaching of *Ionas*, but *Ieruſalem* at the preaching of her *Ieſus*, ſhe *would not.* I offerd to waſh her feete with the waters of my tribulation, and heale euery diſeaſe and maladie ſhe had, with them, as I healed the leproſie of *Naaman* with the waters of *Iordan*, but ouer the waters of my Teares and tribulation, ſhee paſſed as drie-foote as once they paſt ouer *Iordan.* The riuer of God is full of water, (Pſalm, 65): *Ieruſalem* were thyne eyes the riuers of God, they woulde bee full of water. The Snow on thy Mountaines, by the Sunne is reſolued to water: the Sonne of GOD hath ſought to reſolue thy ſnow-colde hart into water, but hee could not, for *thou wouldſt / not.* Ouer thy principall gates, and the doores of thy Temple, let therefore this for an Empreſe be engrauen: A kinde compaſſionate man, who grieuing to ſee a ſerpentine Salamander fry in the fire, (ſo pittiouſlie as

it ſeem'd) caſt water on the raging flames to quench them, and was by him ſtung to death for his labour. The mott or word thereto, AT NOLVISTI, *but thou wouldſt not*: As who ſhould ſay, thank thy ſelfe though thou ſtil burneſt: I wold haue ridde thee out of the fire, *but thou wouldſt not.* By ſtinging mee (mortally) thou diſturbeſt me.

On thee Salamander-like *Ieruſalem*, haue I caſt the coole water of my Teares, to keepe Hell-fire (if it might be) from feeding on thee and inwrapping thee: but thou (delighting like that chillie Worme to liue in the midſt of the fornace, or as the fooliſh Candle-flie, to blow the fire, with the beating of thy wings neere vnto it that muſt burne thee) haſt ſpit thy poyſon at me when I ſought to preſerue thee. More agreing is it to thy nature, to fry in the flames of thy fleſhly deſires, (which is but a ſhort-blaz'd ſtraw-fire, to tinde or inkindle Hell-fire,) then to liue temperately quallified, midſt *Inſulæ fortunatæ*, the fortunate Ilands of Gods fauour. For thys ſhalt thou be conſumed with fire, *thy houſe ſhal be left deſolate vnto thee.*

Hetherto with *Ieſchaciabus*, thou haſt had nought but a playſter of dry-figges layd to thy byle, thou haſt beene chaſtiſed but with wanton whips, but loe, ſhortlie, (the time comes) thou

muſt be ſcourged with Scorpions: a hooke ſhall be caſt into thy iawes, and a chayne come through thy noſtrils. I nowe but fore-tell a ſtorme in a calme, but when the Leuiathan ſhall approche, (that with his neeſings chaſeth Clowdes,) and you ſhall ſee light/ning and thunder in the mouthes of all the foure Windes: When Heauen (in ſtead of ſtarres) ſhall bee made an Artillerie-houſe of Hayle-ſtones, and no Planet reuolue any thing but proſtitution and vaſtitie, then ſhall you know what it is, by ſaying you *would not, to make your houſe vnto you be left deſolate.*

With the fooliſh-builder, you haue founded your Pallaces on the ſands of your owne ſhalow conceits: had you reſted them on the true Rocke, they had beene ruine-proofe: but now the raine wil rough-enter through the crannies of theyr wauering, the Windes will blow and batter ope, wide paſſages for the paſhing ſhoures; With roring and buffetting lullabies, in ſtead of ſinging and dandling by-os, they will rocke them cleane ouer and ouer. The onely commodity they ſhal tithe to their owners, will be (by their ouer-turning) to affoord them Tombes vnaſkt. Great ſhall bee the fall of thy fooliſh building (ô *Ieruſalem*): like a Tower ouer-topt, it ſhal fal flatte, and be layd low and *deſolate*.

In the Hauen of *Ioppa,* ſhall arriue as many

ſhyppes, as would make a Marine-cittie, in bigneſſe no leſſe then thy ſelfe. The *Helle-ſpont* by *Xerxes*, was neuer ſo ſurcharg'd as it ſhall be. All *Galile*, (from the Lande of *Nepthali* vpwards) ſhall bee but a quarter for theyr Pioners, and a couche for theyr baggage. From *Ieruſalem* to the plaine of *Gibeon*, (which is fiftie myles diſtance) the infinite enemy, will depopulate and pitch his Pauilions. Man, woman, chylde, he ſhall vnmortalize & mangle. Oxen, Sheepe, Cammels, idely engore, and leaue to putrifie in the open Fieldes, onely to rayſe vp ſeede to Snakes, Adders, and Serpents. The Mount *Tabor*, (whoſe heigth is thirty furlongs, and on whoſe toppe is a playne twentie three furlongs broade) ſhall haue all the ſtarre-gazing Townes / (on it ſcituate) iuſtled head-long downe from the heigth of his fore-head, and breaking theyr backes with theyr ſtumbling rebutment, tumble in the ayre, like *Lucifer*, falling out of Heauen into Hell. Yea, theyr Firmament-propping foundation, ſhal be adequated with the Valley of *Iehoſaphat* : whoſe ſublimity (whiles it is in beheading,) the Skye ſhall reſigne all his Clowdes to the Earth, and light-wing'd duſt, dignifie it ſelfe by the name of a meteor. From that blind diſperſed nyght of duſt, ſhall many leſſer Mountaines receiue theyr loftie mounting : and part of it (being wind-wafted

into the Sea) inſert floating Ilands midſt the Ocean.

None ſhall there bee left to fight the battailes of the Lorde, but thoſe that fight the battailes of theyr owne ambition. By none ſhall the Sanctuary be defended, but thoſe that wold haue none deſtitute it or defloure it but themſelues. The feaſt of Tabernacles, the feaſt of ſweet Bread, and the feaſt of Weekes, ſhall quite be diſcalendred. Your Sabaothes and New-moones, ſhall want a Remembrancer ; Your Peace-offerings and continuall Sacrifice, (a thouſand, two hundred, and ninetie dayes, as *Daniel* (12.) prophecied,) ſhall be put to ſilence. The abhomination of deſolation, ſhall aduance it ſelfe in your *Sanctum ſanctorum.* Vpon your Altars (in ſtead of oblations) your Prieſtes ſhall be ſlaughtered. Not ſo much as the High-prieſt, (the vnder-god of your Cittie,) but ſhall be hanged vp (as a ſigne) at the doore of your Temple.

The particularity of your general fore ſpoken woes, would worke in me a Timpany of Teares, if I ſhoulde portrayture it. I haue pronounſt it, and your Houſe (vnreprieuable) *vnto you ſhal be left deſolate.* The reſplendent eye-out-brauing buildings of your Temple, (like a Drum) / ſhal be vngirt & vnbraced : the ſoule of it, which is the (fore-named) *Sanctum ſanctorum*, cleane ſhall

be ſtrypt and vnclothed. God ſhall haue nere a Tabernacle or retyring place in your Citty, which hee ſhall not be vndermined and deſolated out of. The Sun & Moone (perplexed with the ſpectacle) ſhall flye farther vpward into Heauen, and be afraide, leaſt (when the beſiegers haue ended be-lowe) they next ſack them out of theyr ſeiges or circuits, ſince they haue had God (their common Creator) ſo long in chaſe.

Ieruſalem, euer after thy bloudy hecatombe or buriall, the Sunne (riſing & ſetting) ſhal enrobe himſelfe in ſcarlette, and the mayden-Moone, (in the aſcention of her perfection) ſhal haue her crimſon cheekes (as they wold burſt) round balled out with bloode. Thoſe ruddy inueſturings, and ſcarlet habilements, for the clowde-climing ſlaughter-ſtack of thy dead carkaſes, ſhall they exhalingly quinteſſence, to the end thou maiſt not onelie bee culpable of gorging the Earth, but of goring the Heauens with blood : and in witnes againſt thee, weare them they ſhall to the worlds end, as the lyueries of thy wayning.

Not *Abrahams* ſonnes are you, but the ſonnes of blood, for in nothing you imitate *Abraham* but that hee (hauing no more ſaue one onely ſonne) would haue ſacrific'd him : ſo God hauing no more but one onely Sonne, you lye in waite to crucifie and ſacrifice him. For thine owne

diſtruction (diſgraded Daughter of *Syon*) thou lyeſt in wayte, in laying waite for me: that which I hunger & thirſt after, is thy ſaluation in my deſtruction. I am enamour'd of my Croſſe, becauſe it is all ages bleſsing. Not a nayle in it but is a neceſſary Agent in the Worlds redemption. Holie / Croſſe, *Adams* of-ſpring, onelie holines, I grieue that vpon thee I can ſpend none of my God-head as wel as my humanity, to glorifie the more this great exploit. For the deſolating and diſinheriting of Hell haue I that reſerued, none but the God of heauen may leade captiuitie captiue, & returne Conqueror from that dungeonly Kingdome. Strange is it (ô *Ieruſalem*) that I ſhoulde be able to conquer and forrage Hell, and yet cannot conquer or bring vnder thee to mine obedience. To ſpeak truth (as in my lyps is no guile) thou art not worthy to be conquered, or haue the hoſt of thine affections ſubdued by mee, that haſt admitted of a baſer Conquerour, which is the diuell, after whom I can ſucceede with no honour.

The Romaines (not I) ſhall conquer thee, and *leaue thy houſe deſolate vnto thee:* who being Heathens and not knowing God, are a degree of indignity inferiour to the diuell, for hee knowes God, and with feare & trembling acknowledgeth him. Wouldſt thou with fear & trembling

haue fledde to me, for refuge againſt the diuel and the Romaines, when I would haue *gathered* thee, both the diuell and the Romaines (at one inſtant) had beene ſubdued to thine hand. But vnder my ſtandard *thou woldeſt not*, thou ſcornedſt to *gather* thee, *therefore ſhal thy houſe be left deſolate vnto thee:* therfore ſhal Gods houſe *bee left deſolate vnto thee.* Maieſticall Temple, on whoſe Pinacle once I was tempted, thou and I (one after another) muſt perriſh, for no fault of our owne, but for the ſinnes of this people.

No profite but diſprofite, ſhall the ſcattered aſhes of thy obſequies bring vnto them, nor ſhall they like the aſhes of me the true Phœnix, liue againe: neuer ſhall thy body (like mine) be raiſed againe. Raced and defaced ſhalt / thou be, as thou hadſt neuer beene. Haplie Caues for wild-beaſtes (many yeeres together) thou mayſt affoord, but the Lorde of Hoſtes ſhall abandon thee, the King of Iſraell ſhall abiure thee. By *Herod* (a man of blood) thou wert laſt builded, and in bloode ſhalt thou be buried. O let mee embrace thee while thou yet ſtandeſt, and I am not tranſlated: heereafter (perhaps) nere may I haue the opportunity to embrace thee. This preſent houre that is graunted, I will put out to vſury. On thy Alablaſter out-ſide, with ſcalding ſighes & dimming kiſſes, a greater

dew I will rayſe, then lyes vpon ſweatie Marble a little before rayne.

Methinkes theſe ſtones looke ſhyning and ſmyling vpon mee: *Ieruſalem* frownes like a Shee-beare ſeeking her whelpes. Theſe ſtones ſtart not out of theyr aſſigned places, but ſtill retaine theyr impoſed firſt proportion: from mee (her foundation) long agoe hath *Ieruſalem* ſtarted, out of thoſe limits and bounds I aſſigned her hath ſhe ſtarted, her order ſhe hath broken, my building ſhee hath ſubuerted: no forme or face of my workmanſhyp is viſible in her. But yet were nothing but her face and out-ſide deformed, it were ſome-what, her in-ſide is worſt of all: her Hart, her Lunges, her Liuer & her Gal all are carioniz'd and contaminated with ſurfets of ſelfe-will. Her owne hart ſhe eateth, and diſgeſteth into the draught with riotte and exceſſe.

Poore Temple, long might'ſt thou ſtand, & not haue a ſtone of thee diſquieted til the Iudgement-day, if thoſe to whom thou belongeſt, were not ten-times branded in the forehead for Reprobates, not with the marke of the Lambe, but the Lyon, who (roring) ſeeketh whom he may deuoure. Diſtreſſe-fully am I diuided for thee, my ſoule (when it ſhall be diuided from mee) will not endrench / mee in ſo much dolour as thou dooſt. The zeale of thee diſtraughteth

me, and ſome eſſentiall parte of my life ſeemeth to forſake me and droppe from mee, when I thinke of thy diuaſtation. Nothing ſo much dooth macerate and madde mee, as that all the ſky-perfuming prayers, & profuſe ſacrificatory expences of fulhand oblationers, ſhould not haue force to vphold thee. Deſolation, for no debt of ſinne ſhalt thou extende on thy Temple; that thou haſt to extend againſt it, extende againſt me, for it is my Fathers habitation. It will but augment his indignation againſt this Citty, and doe thee no good to dryue hym out of houſe and home, and reſerue him no ſanctified manſion vppon earth. Let there be one peculiar Treaſury of ſupplications & vowes vndeſtroyed and vnpillaged.

O Father, be this Houſe more high-pryzed to thee then Paradice; More worſhyp and adoration haſt thou had in it then in Paradice. There thou ſetſt a fiery-armed Gardant to repulſe inſolent inuaders; ſette ſome gariſonment before the gate of thy Tabernacle, to oppugne the diſpoſſirs of thy Dietie. Thou canſt not heare me, I pray for them whoſe ſinnes ſue againſt mee. Thou haſt decreed (in thy ſecrete iudgement,) *There houſe ſhall bee left deſolate vnto them:* Thou haſt decreed I ſhall be left deſolate on thē Croſſe, and cry, *Eloi, Eloi, lama-ſabachthani,*

vnayded or vnregarded. Willing am I to execute thy will, onely let me not in vaine gyue vp the ghoſt, but ſome ſoules of this Panther-ſpotted *Ieruſalem*, may bee extraught to ioy with me.

O that myne armes were wide enough to engraſpe the walls of *Ieruſalem* about, that in myne amorous enfoldment, (vnawares) I might whyrle her to Heauen with me. Why ſhould I not dryue all Iſraell before me to / the greate felicity, as a Sheepheard before him driueth his flocke to the fatte Paſtures? I ſhall neuer dryue you before me, you wil driue me before you (with murder & violence) to immortality, and your ſelues not one foote follow after. *Pol me occidiſtis amici*, you whom I thought to binde to me as friends, haue foe-like betraied me. Becauſe I am humbled I may not pleaſe you. Becauſe I am Chriſt the iuſt, therfore you will deſigne me to the Croſſe vniuſtly. *Eſt mihi ſupplicij cauſa fuiſſe pium.* Wold God there were no other exclamatory crime then this to be obiected againſt thee? Yet haue I ſuffered of thee nothing but feare. More then feare am I (within theſe fewe dayes) to entertaine at thy hands.

Slay me thou ſhalt, becauſe I haue vouchſafed to liue with thee, and doome me an vnworthy ende, in leiu of my deere loue. *Tu mihi criminis*

author, no imputation of ſcandale ſhall I haue but the heauie burthen of thy abuſes. Thou ſhalt be my vninnocence, and whole ſumme of delinquiſhment: thy right hand of my death ſhall be arraigned. *Hoc prohibete nefas, ſclerique reſiſtite veſtro.* Not the prophane Idolatry of the Gentiles, in my ſides ſhall delue ſo deepe, as thy ſtiffe-necked tranſgreſſions. Leſſe doe I deplore my death then thy lyfe: and a thouſande times haue I wiſht and deſired, that thou hadſt onely occaſion to repent my death and not thine own other miſdeeds. Repent yet, & I will repent me of the pronouncement againſt thee. Should I not ſo haue pronounſt and denunciated againſt thee, thy blood would haue beene required at my hands (Ezech, 3). *Therefore is my people ledde captiue*, (ſayth the Lord by *Eſay*) *becauſe they know mee not* (Eſay, 5). Your pretence of vnknowledge or ignorance, is already counter-pleaded: you ſhal not ſay, Woe be to me that I neuer taſted the mylke of vnderſtanding, but (with *Iob*) banne the / time that euer you ſuckt the breaſtes. At my breaſtes, *Ieruſalem* haſt thou not ſuckt, but bitte off my breaſts, *when thou ſtonedſt my Prophets. O Ieruſalem, Ieruſalem, that ſtoneſt my Prophets, and killeſt them I ſent vnto thee: How often would I haue gathered thy chyldren together, as a Henne gathereth her Chickins vnder*

her wings, but thou woldeſt not. Therefore ſhall thy Houſe bee left deſolate vnto thee.

Heere ebbe the ſpring-tide of my Teares, Eyes from this preſent, prepare your ſelues to be recluſes. I came not to ſhedde Teares but Blood for *Ieruſalem*, blood for *Ieruſalem* will I ſhedde, to attone for her ſhedding of innocent blood; ſo that let her yet turne vnto me, her attonement is made. I will corroborate my Croſſe Giantlike, to vnder-beare the Atlas burthen of her inſolences. With Nazarite-treſſes, to my Croſſe will I bind her croſſing frowardneſſe and contaminations. Not a nayle that takes hold of me, but I wil (expreſly) enioyne it to take hold of her deflectings and errors. Death, (as euer thou hopeſt at my hands to haue thy Commiſſion enlarged,) when thou killeſt me, kill her iniquities alſo: let thy deepe-entring Darte obliuionize their memories.

Of man (as of mee) thou killeſt but the body onelie: kill the body & the ſoule both of her vnbounded ſinne-gluttonie. I will pay thee largely for thy paines. Wheras before, thou neuer tookſt any but the ſubiects pryſoners, now thou ſhalt haue the King himſelfe ſurrendred to thy cruelty. Thou ſhalt enrich thy ſtyle with this title, *I Emperour Death, the Lord of all fleſh, the killer of the King of all Kings*, &c. Deale well by

Ieruſalem how euer thou dealeſt with me. Let not her Soule *be left deſolate*, though her Citty *be left deſolate vnto her.*

Euen / the High-prieſtes that ſhall binde myne handes, and adiudge my body to bee ſcourged, deale mercifullie with, cutte them not off ſuddainly, but giue them a ſpace of repentance. Let them bee crowned with eternitie, though they crowne me with thornes. Their crowning mee with thornes I take for no treſpaſſe, for they cannot pricke mee ſo ill with thoſe bryers, as they haue prouokt mee with theyr ſinnes. Nor ſhall the Gall and Vineger they gyue me to drinke, bee ſo bitter vnto mee as theyr blaſphemies. Forgyue them Lord, they forget what they doe.

Further I may not proceede, except I ſhould detract from my Paſſion to adde to my Teares. Hee that can weepe with more foule-martirdome then I, let him take vppon him to waſh (in my ſtead) the earths Ethiopian face. Euery vaine of mee let it burſt, to feede the Lake of *Gehenna*, before *Gehenna* gather ſprings from the hart of *Ieruſalem*. Not the leaſt hayre of my body, but may it be as a pegge in a veſſell, to broche bloode with plucking out, ſo in the droppings of that bloode *Ieruſalem* will bathe herſelfe. *O Ieruſalem, Ieruſalem, that ſtoneſt my Prophets, and killeſt them I ſent vnto thee*, ten thouſand times adiew. I

would neuer haue bidde thee adiew, or beene diuorced from thee, but that thou thy ſelfe haſt diuorced thy ſelfe. Heauen no heauen haſt thou made vnto mee, by endleſſe performing thy obits. If my crimſon Teares on the Croſſe, may more preuaile with thee, ſo it is, or elſe in vaine I diſcended, or els to thy paine I diſcended.

Diſcende into the cloſet of thyne owne conſcience, and enquire how oft I haue come thither, and cald vppon thee to *gather* thee. Examine thy hart & thy reynes if I haue not ſecretely communed with thee by night, to conuert / & be turned vnto me. Thou neuer withdrewſt thy ſelfe and wert ſolitarie, but my Spyrite was reproouing and diſputing with thee. At length, ſhall I obtaine of thee to remember and *gather* thy ſelfe? Though thou wilt not in reſpect of me, (whom thou ſhouldeſt reſpect) yet in reſpect of thyne own benefite, remember and gather thy ſelfe, enter into meditation of thy lamentable eſtate. But heare thy Phyſition, though thou intendeſt not to be ruled by him. Vnderſtande the nature of thy diſeaſe, which is the firſt ſteppe to recouery. Relieue my languour, by being leſſe retchles of thy inuinſible aſpiring infirmity. Glance but halfe a kind looke at mee, though thou canſt not reſolue to loue me; by halfe a looke my loue may ſteale into thine eyes, vnlookt for. Thy ſight is

no way miſpent or impayred, by caſting away one aſkance-regard on any.

The ſunne ſhyneth aſwell on the good as the badde: God from on hie, beholdeth all the workers of iniquity, aſwell as the vp-right of hart. It behoueth thee to try al ſpyrits, let my Spyrite bee one of thoſe (all) which thou bringeſt to the Touch-ſtone. I doe not wil thee without tryall, on my bare report to bee directed by it, but when thou haſt tryde it, & ſifted it to the vttermoſt, then as it approues it ſelfe, to entertaine it. Vppon vncertaine experiments, (hauing the leaſt pretence of gaine in thē,) men will hazard and venture many thouſands: try once an experiment to gayne Heauen with; Venture or hazard but a few indifferent good thoughts of mee. I ſay I am thy *Meſſias*, and am come to *gather* thee: condemne me not raſhly, but awaite and ſee the end of my *gathering* whereto it ſorts. Search the Scriptures and the Prophets, whether I be a lyer and impoſtor or no. I woulde gyue thee leaue to hate me, ſo thy hate would make thee induſtrious / & ſedulous, to harken out & enquire whence I am. Were I notorious guilty, and vnexamined & vnheard, you ſhould ſentence me, you ſhould gyue to me amongſt men an opinion of innocence: being not guilty, you make your iudgements guilty of knowing I am not guilty, in

proceeding againſt mee without circumſtaunce or proofes. I ſpeake all this while to the winde, or as a diſconſolate pryſoner that complayneth himſelfe to the ſtone-walls.

God is mooued and mollified (though hee be neuer ſo incenſed) with often, and vnſlacked interceſſions ; Golde (which is the ſoueraigne of Metals) bends ſooneſt, onely Iron (the peſant of all) is moſt inflexible. *Ieruſalem* with nothing is mooued, therefore muſt her Tabernacle be remooued, therefore muſt *her Houſe be left deſolate vnto her*. Often, importunately, violently, eagerly haue I interceſſioned vnto her, to *gather* herſelfe vnto mee: I haue kneel'd, wept bitterly, lift vp myne handes, hunge vpon her, and vowed neuer to let her goe, til ſhee conſented to retire herſelfe into my tuition, & aunſwerd pleaſingly to my petition. Neuer did the Widdow in my Parrable, ſo follow and tyre the wicked Iudge wyth fury-haunting inſtancie, as I haue done her. Nowhere could ſhe reſt but I haue alarumd in her eares, her pryde, murder and hypocriſie, and with dismall crying, and vociferatiue inculcating vnto her, drawne my throat ſo hie into the roofe of my mouth, that it hath quite ſwallowd vp & enſheathed my tongue, and threatend to turne my mouth out of his office.

I haue crackt mine eye-ſtrings with exceſſiue

ſtaring, and ſtedfaſt heauen-gazing, when with faſt-fortified prayer, and eare-agonizing inuocation, I haue diſtreſſed my Fathers ſoule for her; ſo that (enrag'd) hee hath bid me / out of his ſight, chyd me, rebukt me, and impatiently ſaid as he ſayd vnto *Moyſes*, Let mee alone, that I may wreake myne anger on her and conſume her. None of theſe may ouer-come her: the bloode of my Prophets, and the hundred-voyc't clamor of her multiplied mutinies againſt Heauen, are farre louder before my Father then I, they out-throate me, and put mee downe I cannot be heard, euen as one that howles puts downe him that ſings. Mee would not *Ieruſalem* heare, when with ſweet ſongs I haue allur'd, cluckt, & wooed her to come vnder my wings: therefore will not my Father heare any man that once names her. When I pray for her, her ſinnes fall a howling that I ſhould not be heard.

My wings her gray-headed ſturdy diſobedience hath now cleane vnpinioned and broken, ſo that (though I would) I cannot *gather* her. Beſides, ſhe hath ſteeled my ſoft impreſſiue hart, and mir-midoniz'd myne eyes, that they ſhall neuer giue griefe a Teare more almes. Poore Hennes, there is nothing ſo tender as you are ouer your Chickins, but had you as I haue, none but Kites and Kiſtrels to your Chickins, ſuch as flie againſt the winde as

ſoone as they are borne, and *gather* themſelues in Armes againſt you when you offer to *gather* them, you would learne of mee, to leaue off to be ſo tender.

To deſolation (Ieruſalem) muſt I leaue thee, *deſolation* that taketh his watch-worde from *Thou wouldſt not*: *Deſolation* the greateſt name of vengeance that is, *Deſolation* which hath as many branches of miſery as Hell, belonging to it. *Deſolation*, the vtmoſt Arrow of Gods indignation. I cannot in tearmes expreſſe the one quarter this word *Deſolation* containeth. *Dauid* in the depth of hys deſpayre of Gods mercy, ſayd, Hee was left as *Deſolate* as the *Pellican* in the wilderneſſe, or the Owle on the houſe top. / This is the *Deſolation* of the Pellican in the Wilderneſſe, that when ſhe hath her bowels vnnaturally torne out by her young ones, (into the world tirannouſly entring,) and they leaue her in the extremity of her torment, and will not deigne her (for all her deere trauell), one comforting aſpect of compaſſion, to herſelfe (twixt lyuing and dying,) herſelfe ſhe complayneth. Blood and teares equally ſhe ſpendeth, and as her wombe is rent out with vngrateful fruitfulneſſe, ſo now her hart ſhee rents out with ſelfe-gnawing diſcontentment, and dyeth, not decayed by age, but deſtroyed by her of-ſpring.

The mellancholy Owle, (Deaths ordinary meſſen-

ger,) that nere weildeth his lazie leaden winges but by night, and in his huge lumpiſh head ſeemeth to haue the houſe of ſleepe built, then is moſt ſolitarie and *deſolate*, when (reſtrained from tuning his owne priuate diſconſolations to the darke gloomy ayre,) he is ſent to ſing on a deſolate houſe-toppe, a dolefull dreary ditty of deſtiny, *Aliiſque dolens ſit cauſa dolendi. Ieruſalem*, euen as the Pellican in the Wilderneſſe, ſo (by thine owne progenie) ſhalt thou haue thy bowels torne out: by ciuill warres ſhalt thou be more waſted then outwarde annoyance. Thoſe whom thou moſt expecteſt loue of, ſhall be moſt vnnaturall to thee. Not onely teares ſhal they conſtraine thee to weepe, but blood, and vrge thee rent out thine owne hart, in ruing their irreligiouſneſſe. As the Owle on the houſe-toppe, euer-more howlingly calls for ſome Corſe, and is the firſt Mourner that comes to any funeral, ſo (*Ieruſalem*) ſhalt thou howling, ſitte like the Owle on thy hie places and houſe-tops, and tune nothing but layes of ill lucke and *deſolation*, and funerall Elegies of thy forlorne ouer-throw. Thus ſhalt thou ſing, *Sodome is ſuncke, and I muſt ſucceede.*

"God / promiſed hee would nere-more drowne the World in water, but mee hee hath drowned in bloud. All the Eagles of the fielde, feede theyr young ones with my young-mens carkaſſes. Myne

olde Sages & Gouernours, ſtrowe the ſtreets with theyr white hayres like ſtrawes: their withered dead-bodies, ſerue to mende High-waies with, and turne ſtanding Quagmyres to firme ground, (ramd full of their corſes.) My Virgins and Matrons, in ſtead of paynting theyr faces ruddie, colour them with theyr Kinſ-folkes gore. Happie is that Wife, which may entombe her ſlaughtred Huſband in her Well or Ceſterne. Happy is that Siſter, that (for ſtrewing-hearbes) may ſcatter her diſcheueld Mayden-hayre, on her dead Brothers trunck.

Euen as there be many Foules that eate vp their own Egges, ſo the Children are fayne to feede the Mother; the Infant which ſhe trauels with nine monthes in her bellie, once againe hunger thruſteth into her empty-famiſht body. The Babes in conception, (beeing halfe entred out of the wombe, and but with one eye beholding the miſeries of their Country,) return crying back againe whence they came, and chuſe rather to tumble forth ſtil-borne, then viewe the Worlde in ſuch hurly-burlie.

"So exceeding are mine aduerſities, that after ſucceſſions which ſhall heare of them, wil euen be *deſolate* and exiled from myrth with the hearing. *Adams* fall neuer ſo woe-enwrapped the earth, as the relation of them ſhall. Chriſt the Sonne of GOD, (all mens Sauiour but mine,) fore-prophecied *I ſhold thus bee left deſolate*, but I belieued it not:

therefore is my *deſolation* vnlookt for come vpon mee, therefore am I made a ſcorne to the Gentiles of confuſion."

O / *Ieruſalem*, *Ieruſalem*, all this might'ſt thou haue auoyded, I neuer ſought the death of a ſinner, my death thou haſt ſought, for I labourd to ſaue thee. Saue thy ſelfe as well as thou mayſt, for I haue forſaken thee, to *deſolation* haue I reſigned thee. If in this worlde thou endureſt thy puniſhment patiently, (and canſt purge thy Soule by repentance,) in my world of ioy I ſhall be readie to receiue thee: otherwiſe, I haue nought to doe with thee, *thy Soule as thy Houſe*, *be left deſolate vnto thee.*

Heere doe I confine our Sauiours collachrimate Oration, and putting off his borrowed perſon, reſtore him to the tryumphancie of his Paſſion. Now priuately (as mortall men) let vs conſider, howe his threats were after verified in *Ieruſalems* ouer-tur[n]e.

Should I write it to the proofe, weeping would leaue me no eyes: like tragick *Seneca*, I ſhoulde tragedize my ſelfe, by bleeding to death in the depth of paſſion. Admirable Italian teare-eternizers, *Arioſto*, *Taſſo*, and the reſt; nere had you ſuch a ſubiect to roialize your Muſes with. Of a late deſtruction of *Ieruſalem*, *Taſſo* thou wrotſt,

wherein thy *Godfry of Bulloyne* the deſtroyer, beareth the chiefe part of honour. A counterfeit *Melpomene* (in compariſon of this) was thy Muſes Midwife, when that child of Fame was brought forth. Let no man think to enter into this Hiſtory as hee ſhould, but a conſumption of ſorrow will cutte him of ere he come to the end. God forbid I ſhold be ſo Luciferous paſſimatiue-ambitious, to take vpon me the full blaſt of this *deſolatiue*-Trumpet of *Ieruſalem*, a weake breath or two I will writhe into it, and with a hoarſe ſound, (ſuch as fitteth farre-ſpent languorment) / manifeſt as it were in a dead-marche, her vntimely interment.

Forty yeeres were expired after our Lordes lifting vp into Heauen, when the Temple-boaſting Iewes, (elate in theyr owne ſtrength) began to pretend a wearines of the Romaine regiment, and coueted to raigne intire Lords, ouer the Lords that raignd ouer them. *Eleazer*, the Sonne of *Anani* the High-prieſt, was the firſt that ſeminarizd thys hope of ſignioriziug and freedome amongſt them. Proudly he controlled *Agrippa* and all the other Liefetenaunts, droue them from theyr dignities to Rome to ſeeke ſuccour and reſcue, and ſwayed ouer the multitude, as the King and Father of theyr liues. In the meane-while the Element was ouer-hung with prodigies. God thought it not enough to haue threatend them by his Sonne,

but he emblazond the ayre with the tokens of his terror. No ſtarre that appeared but ſeemd to ſparkle fire. The Sunne did ſhyne all day, as it is wont at his Euening going downe. The Moone had her pale-ſiluer face iron ſpotted with freckle-imitating blood-ſprincklings: and for her dimme froſtie circle, a blacke inckie hood embayling her bright head.

Ouer the Temple (at the ſolemne feaſt of the Paſſeouer) was ſeene, a Commet moſt coruſcant, ſtreamed & tayled forth, with gliſtering naked ſwords, which in his mouth, (as a man in his hand all at once,) he made ſemblance as if hee ſhaked and vambraſht. Seauen dayes it continued; all which time, the Temple was as cleare & light in the night as it had beene noone day. In the *Sanctum Sanctorum*, was hearde claſhing and hewing of Armour. While flockes of Rauens, (with a fearefull croking cry,) beate, fluttred, and claſht againſt the windowes. A hideous diſmal owle, (exceeding all her kind in / deformity and quantity,) in the Temple-porche built her neſt. From vnder the altar, there iſſued penetrating plangorous-howlings, and gaſtlie dead-mens grones. A goodly young Heyfer, hald thither for a burnt offering, beeing knocked downe & ready to be dreſt, miraculouſlie calued a Lambe.

The ſacrificing knyues that diu'd into her

entrayles, wold afterwards by no meanes be clenſed, but from her blood (as from mans bloode) tooke vnto them an vnremoueable ruſt. In the feaſt of Weekes, in the inner receipt of the Temple, was hearde one ſtately ſtalking vp and downe, exclayming with a terrible baſe hollow voyce, *Migremus hinc, Migremus hinc, è Templo emigremus* : Let vs goe hence, Let vs goe hence, out of thys Temple let vs hie us. What ſhuld I ouer-blacke mine Incke, perplexe pale Paper, rumatize my Readers eyes, with the ſadde tedious recitall, of all the prognoſticating ſignes of theyr ruine. Stories haue loſt and tyred themſelues in thys ſtory. Should I but make an Index to anie one Wryter of them, it woulde aſke a Booke alone. Some fewe abreuiated aledgments I will content my ſelfe with, and ſo paſſe onwarde to more neceſſary matter.

Aboue and beſides the propheticall apparitions, in, ouer, and about the Temple, in the Cittie there happened no leſſe note-worthy predictions. The Eaſt-gate therof which was all yron, and neuer wont to be opend vnder twenty men together, (the dry ruſty creeking of whoſe hookes and gymmes as it was in the opening, might be heard a myle of,) now of the owne accorde burſt wide ope, and beeing ope, was twiſe more harde then before to be ſhut. A baſe mechanicall fellow

there was, ſprung out of the mudde of the Communalty, who for foure yeeres / together before the warres beginne, went crying vp and downe, *Woe to Ieruſalem and the Sanctuarie thereof, woe to euery liuing thing that breatheth therin.* The warres once entered, gotte him on the walls, and often reiterating hys ſtale-worne note, adde[d] thereunto, *Woe, and thriſe woe to my ſelfe*, and with that, ſtart a ſtone out of an engine in the Campe and ſtopt his throate. Manie monſtrous byrthes at thys inſtant were brought foorth: in diuers places of the Citty ſprung vp founts of bloode. The Element euery night was embattailed with Armed men, ſkyrmiſhing and conflicting amongſt them ſelues; and the imperiall Eagles of Rome, were plainly there diſplayed to all mens ſight. A burning ſword alſo was ſette foorth viſibly bent againſt the Citty. The ſtrangeſt and horribleſt tempeſts of thunder and lightning had they that euer was heard of.

The Earth left to be ſo fruitfull as it wont. No ſeaſon but it exceeded hys ſtinted temprature. Euery thing rebelled againſt kind, as thinking ſcorne to accommodate themſelues to theyr vſes, that had ſo rebelled againſt the Lord. For all thys, there was no man that would *gather* hym-ſelfe, no man that would depart from the ill worke he had in hand. *Ambulabant vt cæci quia Domino*

peccauerunt. Theyr eyes were ouer-filmed or blinded, becauſe they obeyed not their Maker.

Now is the tyme that all Riuers muſt runne into the Sea, that whatſoeuer I haue in witte or eloquence, muſt be drayned to the delineament of wretchedneſſe.

The Romaines like a droue of Wild-Bores, roote vp and forrage fruitful *Paleſtine*. That which was called the *Holy Land*, is now vnhallowed with theyr Heathen ſwords. / Wherefore you Pilgrims, that ſpende the one halfe of your dayes in viſiting the *Land of Promiſe*, and weare the plants of your feete, to the likeneſſe of withered rootes, by bare-legd proceſſioning (from a farre) to the Sepulcher, vngainefully you conſume good houres, for no longer was *Iudea* a Lande of Promiſe, then her Temple ſtoode. *Veſpaſians* inuaſion hath prophaned it : a Mount of deade-bodies ouer that Sepulcher is rayſed, which you pereigrinate to adore ; That Sepulcher you ſee, is but a thing built vp by Saracens to get mony with, and beguile votiue Chriſtians. They delude your ſuperſtition, and make it theyr tributary ſlaue.

No Hogſtie is now ſo pollutionate as the earth of *Paleſtine* and *Ieruſalem*. Our Sauiours ſteppes are quite vnſanctified in them, and troden out of ſente, by the irruptiue ouer-trampling of the

Romans. A newe ſtorie of fleſh-manured earth haue they caſt vpon it, and made it no more the walke of Saints and Prophets, but a poyſonous nurcery of Beaſtes of pray and Serpents.

O God, enlarge myne inuention and my memorie, ſincerely and feelingly, to rehearſe the diſornamenting of thys mother of Citties.

Vnderſtand that before the arriuall of *Veſpaſian*, there were in *Ieruſalem* three factions. *Eleazers*, which was the fundamentiue and firſt, *Iehochanans* next, and *Schimeons* the laſt. *Eleazer* and *Iehochanan*, the vngodlieſt that euer God made, *Schimeon* except, (and hee might well haue beene School-maiſter to *Cayne* or *Iudas*,) hee was ſuch a grand *Keyſar* of cutt-throates. From the nobleſt of the Iewes diſcended, but hys nobilitie ere he came to it, by hys degenerate conditions he forfeyted. A man hee was that made a mockery of all Lawes and Religion, and any thing which Authority forbad, moſt greedily would embrace : / thinking, as the beſt Paſtures are hedgd in, the beſt Orchards wald about, the beſt Mettals hutcht vppe, ſo there was nothing excellent but was forbidden, and whatſoeuer was forbidden, was excellent. For malice or hatred, he would not ſtabbe or murder men ſo much, as againſt he had iuſt occaſion to ſtab or murder, to keep his hand in vſe. He held it as lawful for hym, (ſince al

labouring in a mans vocation is but getting,) to gette wealth as wel with his ſword by the High-way ſide, as the Laborer with his Spade or Mattocke, when all are but yron ; beſides, as there is none hath any wealth which he getteth not from another, ſo deem'd hee it as free for him as another, to gette from other men ; concluding, as there is no better tytle to a Kyngdome then conqueſt, ſo there is no better clayme vnto wealth than by the conqueſt of a ſtrong hand to compaſſe it. Adultery, fornication, drunken-neſſe, no ſinne, but hee would defende and offend in.

For the multitude of theſe and other his abhominations, baniſht he was, and longer in *Ieruſalem* might hee not rouſt : wherefore no poſſibility had hee to preuent beggery, or redeeme hys eſtate, but by proclaiming (in all places where he came) the trade he profeſt. The tenure of his Proclamation was thys. That if there were any, that had dudgen-olde coughing miſerly Fathers they could not endure : If there were any, that had repining victuall-ſcanting Maiſters, tyrannizing neuertheleſſe for their work : If there were any, that were Creditor-crazd, and deade and buried in debt, and knewe not which way to riſe out of it, let them repayre to him, and tyll Doomes-day they ſhuld have a protection. Yea, if there

were euer a good fellow that lou'd a Harlot as hys lyfe, woulde haue Letters-patents to take purſes, had a deſire / to kyll and not be hangd, would ſweare and forſweare for ſingle-mony, and had not ſo much as a crum of conſcience to put in his pottage, let him or them what ere, reſort vnder his ſtandard, and theyr humors ſhuld be maintained.

Twenty thouſand of theſe dreggy lees of Libertines hiu'd vnto him in a moment, whom he cleped the *Flower of Chiualry* : for they feard no man, and cared neither for God nor the diuel. With them hee burnt the greene Corne in the fieldes, pluckt downe Barnes and Store-houſes, ſtubd vp Orchards and Vineyardes, and made deſolate hauock where euer he came.

To *Ieruſalem* (after much ſlaughter and ſpoyle) with thys his Outlaw-Army hee reacht, and there enter-leagued himſelfe with *Eleazer* and *Iehochanan*. The firſt thing after theyr ioyning they did, was the diſplacing of the *Sanhadrin*, which were the Iudges, & threeſcore and tenne Elders, and ſharing the gouernment equally amongſt them. Then the Sacrifice they ſilenced, put the High-Prieſt to death, and conuerted the Temple to an Armory. Long could they not agree, but as empery admitteth no mateſhyppe, ſo dyd they enuie one another, made heads againſt one

another, mutually ſkyrmiſht with one another. Theyr enemies were without, but within lurkt the plague that went thorow-ſtitch.

Twenty thouſand in one day, the internal ciuil ſword eate vp. The Edomites let in by *Iehochanan*, of the welthieſt Cittizens, ſlew eyght thouſand and fiue hundred in one night. Heere begins the *deſolation* Chriſt prophecied, within and without vengeaunce beſtirreth her; within it raged moſt, for within ſinne reigned most. Let me ſuddainly waxe olde and woe-wrinckle my cheekes before theyr tyme, by deſcribing the deplored effectes of theyr / ſinnes within. Firſt, for the *deſolation* of theyr ceremoniall Religion, ſome-thing I haue ſayd alreadie, but the ſumme of all was this, that if any Prieſt approcht nere the Altar, the bloode of him and his offring was blended together. The reuerent Ephods were made the ſlaughter-men's Aprons: many venerable Saintes they bound to the Altar by the hayre of theyr beardes. The Veſſels of the Houſe of the Lorde, they put to vile vſes. Not any conſecrated thing but they are arreſted and made booty of. Young chyldren, whom theyr Mothers ledde in theyr hands along with them, to the Temple to offer, (inhumaine to be tolde) they tooke and mercileſſe caſt into the ſacrificatory flame, and on the ſame Altar (after they were con-

ſumed) moſt ſacriligiouſly rauiſht theyr Mothers. Some men (whom they could not otherwiſe draw into theyr daunger) they would inuite to treaty in the Temple, ſaying: There is the Tabernacle of the Lord, there is the Arke of his preſence, there if we ſhould drawe our blades, it were abhomination vnremiſsible. Why diſtruſt you vs? ſuppoſe you vs to bee without GOD? carry wee not the couuenaunt of our Father *Abraham* in our loynes as well as you? By him that oweth thys Temple we ſweare, and all the miſticall riches thereof, you ſhall depart thence vnmoleſted. Who ſo on theyr othes, or theyr words affianſt them, were ſure to waſhe the pauement with the beſt iuyce of their breaſts.

Not onely thoſe that came to offer, but thoſe that but offred to kneele in the Temple, they ran through. The Marble flore of it they made ſlippery, with theyr vnreſpited, and not ſo much as Saboth-ceaſed blood-ſhed, and bowel-clinging fatte of them that were ſlaine, that a man might better ſwimme then walke on it. The place with/out the Citty where they carryed theyr dung, and buried the entrailes of Beaſtes, halfe ſo peſtilently ſtunck not, as that ſtuncke with dung-hils of dead-bodies. The entry of the Court of the Lorde was changed to a ſtanding Lake of blood. The ſiluer gates of the Temple, no more were

gates for deuoute worſhippers to enter at, but ſlimie flood-gates for thicke iellied gore to ſluce out by. Who hath ſeene a Vaulte vnder a Church full of duſt-died ſcrols, and ruſtie dead mens bones, might (after that groſſe ſtreame of gore a little was turnd aſide, & the bloode dryed vp,) rightly allude the Temple therevnto; for nowe it was no more a prayer-proſpering Houſe, but a pudlie Vault of dead mens bones, and caſt-out bodies kneaded to durte. Her Alablaſter walls were all furred & fome-painted, with the beſpraying of mens brain donge out againſt them. Her hie roofe was mingle-colourd with mounting drops of blood, that ſeemd by ſoking into it, to ſeek for paſſage to heauen.

The ſiedge growing hote, the ſeditious harts ſomewhat quailed, and then they made ſhew as they would correct themſelues; as they would renounce theyr tumultuous tyrannies; And wheras lately before, they had depriued the High-prieſt both of life and office, nowe (diſſemblingly remorſed) they would needs in all haſte, in hys roome ſette vp another, and by lots he ſhoulde be choſen. The lotte fell vpon a Plow-man or Carter, one *Pain* the ſonne of *Peniel*, and hee (notwithſtanding hys ignorant baſenes and baſe rudenes) as in a mockery, was inſtald in that dignity.

It is not my intent to runne a right out race, through all the accidents of theyr reprobation: onely that which I lay downe, is to ſhewe howe vnfallibly Chriſts wordes were fulfilled, as touching theyr tenne-times merrited deſolation. / Iudge all thoſe that haue ſence of miſery, ere they haue occaſion to vſe it in diſcerning their own miſeries, whether thys were not deſolation or no. The Lord at one time viſited their Citty with theſe foure capitall plagues, Fyre, Famine, Peſtilence, and the Sword. Firſt for fire thus he viſited it: there were a thouſand & foure-hundred Store-houſes, filled up to the toppe with victuall, Corn, Wine and Oyle, ſufficient to maintaine two hundred thouſand men for twenty yeres, al which by the Seditious was ſette on fire, and conſumed in one day. Diuers gorgeous buildings they enflamed, to ſmoke out theyr rich owners, & many goodly ſtreets endlongs to the very earth they encindred: for nothing but to haue more roome to bicker in.

Euery corner of *Ieruſalem*, had a voyce hearde in it as in *Ramah*, of weeping, mourning, & great lamentation. Scarce could one friende in communing heere another, for the howling, wringing of hands, ſobbing & yelling of men, women & chyldren. Heere lay they halfe dead, bayting and bathing in theyr wounds, and roaring and eare-rentingly exclayming, for ſome melting-harted

man, to come and rydde them out of their lingring-lyuing death, and ſlay them out-right. The ſons, daughters, and ſeruaunts of the Elders, thus vniuſtly maſſacred, went crying vp and down the Citty like madde men, with eyes and hands to heauen extended, *Iuſtice Lorde, Iuſtice Lorde, iuſtice, againſt the vniuſt depriuers of our friendes and maintainers.*

This was the Seditious order, that if there were anie man noted to be of more wealth then other, hym they pickt a quarrell againſt, and accuſed of treaſon to theyr Sanctuarie, and ſending letters to the Romaines. Falſe witneſſes they had in pay a Campe royal. *Schimeon* wold not / ſee them vnprovided in that caſe. Not onely he that mourned, but hee that did not ſeeme to reioyce at the martyrdom of thoſe iuſt men, was diſmiſt the ſame way. Not a few (in theyr mindes benummed with the maſſacrous monſtrouſneſſe of thys quick Marſhall-law) made themſelues graues, and went into them aliue. The channell of *Iordan* was ſo ouer-burdened and charged wyth dead carkaſſes, that the waters contended to waſh theyr hands of them, and lightly leapt ouer theyr bankes, as ſhunning to mixe themſelues with ſo many millions of murders: but after many dayes abſtinence from theyr propper entercourſe, (obſeruing they muſt liue for euer baniſht from theyr bounds, except they made ſome riddance of them), they recollected

theyr liquid forces, and putting all theyr wauy ſhoulders together, bare the whole ſhole of them before them, as farre as the Sea of *Sodom*.

Had there beene at that time a Red-ſea newe to bee created, the blood (that lyke a Ryuer from a Mountaine foote, flowed forth of *Ieruſalem*,) woulde haue made it rich in ſurges, and ſufficient to wracke many Shyppes. Euen as *Iordan*, ſo the brooke *Cedron*, and the waters of *Schiloim* in lyke ſorte were choked. As dead Cattes and dogges into Buts of Sack and Muſcadine are throwne, (for theyr fine ſtrength to feede on,) ſo into Wells and Ceſterns were dead corſes (innumerable) throwne, for theyr blacke waters to feed on.

From the furie of the Sword, let me diſcend to Famine and the Peſtilence, the two latter plagues of *Ieruſalem*.

In gyving them ſutable phraſe, had I the commaund of a thouſand ſingular wits, I ſhould banqroute them all in deſcription. Plucke vppe a good courage mine infant pen, and wearily ſtruggle (as well thou maiſt) thorow thys / huge word-dearthing taske.

The Store-houſes burnt, the ſiege harde plyed, the waſte of victuals great, the huſbanding of them none at all: there fell ſuch an infeſtuous vnſaciable famine amongſt them, that if all the ſtones of *Ieruſalem* had been bread, and they ſhould haue tyred

on them, yet woulde they haue beene behind-hand with their appetite. Their watry weſands were like to leape out of theyr mouthes for meate, and on theyr crawling vp to ſeeke paſſage, readie to haue beene ſeazd on by their iawes for ſuſtenance. Like an ouer-hanging Rocke eaten on with the tyde, or Death that is nere picturd, but with an vpper chap only, ſo did theyr prependant breaſt-bones imminent-ouercanopy theyr bellies.

So many men as were in *Ieruſalem*, ſo many pale rawbone ghoſts you woulde haue thought you had ſeene. Euen through theyr garments theyr rake-leane rybbes appeared. Theyr ſharpe emboſſed anckle-bones, turnd vppe the earth like a Plowſhare, when in going theyr feete ſwarued. The emptie ayre they woulde catch at in ſteade of meate, lyke as a Spaniell catcheth at a flie; the very duſt they gnaſht at as it flew, and their owne armes & theyr legges they hardly for-bare. Theyr teeth they would grinde one againſt another, to a white powder like meale. The durty moſſe on the pentiſſes of theyr houſes, they gnawde of most greedily. Not a weede ſprung up, but (ere it aſpired halfe to his growth,) by them it was weeded and rauenouſly rauncht vp. All the buſhes and boughes, within or rounde about *Ieruſalem*, were hewd downe and feld, for men, (like brute beaſtes) to brouze on.

Within twelue myle compaſſe of the Cittie, where there were wont to be the moſt Elizian-like gardens and flower / -guilded fieldes vnder heauen, what for the Romans and them, was there not now left a croppe of anie Gourde or greene thing. The Seditious and the ſouldiours would come running into the Cittizens houſes, & taking them by the boſoms, cry aloude, Gyue vs meate, Gyue vs meate, by the Lord we will haue meate: robb, ſteale, runne into the Tents of our enemies, for meat for vs, or wee will make meate of you and your chyldren. Mens Cellers and Garrets for meate they ſearcht. If here were but the bloode of any thing ſpylt on the grounde, like hungry dogs they woulde licke it vppe. Rats, Miſe, Weaſels, Scorpions, were no common mens iunckets.

In the beginning of thys ſcarcity, had any but a diſh full of Corne left to ſend to the Mill, they were afrayd to ſend it, for feare they ſhould ſette all *Ieruſalem* together by the eares for it. Wherfore in theyr low vnder-earth Vaultes, they digd lower Caues, which couering with bordes, and formally pauing ouer, there they eate theyr Corne vngrounde (cloſely), becauſe they would not be circumuented.

Exceeding rich *Magnificos* ſtole victuall one from another, and would lye in waite a whole

weeke together to intercept but a chypping. The Father ſtole from the Sonne, and oftentimes tore the meate out of his mouth ; the Sonne could ſcarce refraine from byting out his Father's throat-boule, when he ſaw him ſwallow downe a bitte that he dyde for. The Mother lurcht from them both, her young weaned Children (famiſht for want of nouriſhment) faſtend theyr ſharpe edged gums in her fingers, and would not let them goe, till ſhee pluckt the morſell out of her owne mawe, to put into theyrs. Hee that then had had a kingdom, would haue gyuen it for a cruſt of breade.

Not /a Butterflie, Graſhopper, Worme, Neuette or Cancker, but was perſecuted, and ſought out to ſatiſ-fie emptines. You ſhould haue ſeene a hundred together, fighting and ſcrambling about a dead Horſe. Sometimes they would ſend theyr chyldren farre out of the Cittie, to gather rootes and herbes, thinking that the Romains carried more honourable mindes then to execute theyr vtmoſt on them : but all was one, for they ſpared neither young nor olde. Many Noble-men, eate the Leather of theyr Chariots as they ridde. *Miriam*, a Matron of great port, and of a high lynage diſcended, (hauing her receipt of diſgeſtion almoſt cloſed vp with faſting), after ſhee had ſuſtained her lyfe a large ſpace, by ſcraping

in chaffe and muck-hils for beaſtes dung, and that meanes forſaking her, ſhe had no other refuge of foſterment, ſhe was conſtrained (for her liues ſupportance) hauing but one onely ſonne, to kill him and roſt him.

Mothers of LONDON, (each one of you to your ſelues) doe but imagine that you were *Miriam*, wyth what hart (ſuppoſe you) could ye go about the cooquerie of your own Chyldren? Not hate but hunger, taught Miriam to forgette mother-hood. To this purport, conceite her diſcourſing with herſelfe.

"It is better to make a Sepulcher for him in mine owne body, then leaue him to be lickt vp by ouer-goers feete in the ſtreete. The wrath of GOD is kindled in euery corner of the Citty. Famine hath ſworne to leaue no breathing thing in her walls; without the walls the Sworde more vſurpeth then Famine. Our enemies are merci-leſſe, for wee haue no eyes to ſee our owne miſerie. Not they alone beſiege vs, but our ſonnes alſo. Fyre and Famine afflict vs. We haue where-withal to feede Fyre and Famine, but not wherewith to feede ourſelues and / our chyldren. My ſonne, my ſonne, I cannot relieue thee, I haue Gold and Siluer to giue thee, but not a paring of any repaſt to preſerue thee. My ſonne, my ſon, why ſhould I not kill Famine

by killing thee, ere Famine in excruciating thee, kill mee. O my deere Babe, had I in euery limbe of mee a ſeuerall life, ſo many lyues as I haue lymbes, to Death wuld I reſigne, to ſaue thine one life. Saue thee I may not, though I ſhould giue my ſoule for thee. The greateſt debt I haue bounde thee to mee with, is by bearing thee in my wombe: Ile bind thee to me againe, in my wombe Ile beare thee againe, and there bury thee ere Famine ſhall confounde thee. I will vnſwathe thy breaſt with my ſharpe knyfe, and breake ope the bone-walled pryſon where thy poore harte is lockt vp to be pyned; thoſe Chaynes and Mannacles of corruptiue bowels (where-with thy ſoule is now fettered) will I free it from. I will lende Death a falſe key to enter into the cloſet of thy breaſt.

"Euen as amongſt the *Indians*, there is a certaine people, that when any of their Kinsfolkes are ſicke, ſaue charges of phiſicke, and rather reſolue (vnnaturally) to eate them vppe, then day-diuerſifying Agues, or blood-boyling ſurfets, ſhould ſit-meale feede on them; ſo do I reſolue, rather to eate thee vp my ſonne, and feed on thy fleſh royallie, then inward emperiſhing Famine ſhoulde too vntimely inage thee. Woulde God, as the men of *Ephraim* were not able diſtinctly to pronounce *Shibboleth*, ſo I could

not diſtinctly pronounce the ſweet name of *My ſonne*: it is too ſweet a name to come in ſlaughters mouth. Though *Dauid* ſung of mercy and iudgement together, yet cannot I ſing of cruelty and compaſſion together; remember I am a Mother, and play the murdreſſe both at once. O therfore in my words doe I ſtriue to / be tyrranous, that I may bee the better able to enact with my hands. Sildome or neuer is there any that doth ill, but ſpeakes ill firſt. The tongue is the encouraging Captaine, that (with daunger-glorifying perſwaſion), animates al the other corporeall parts to be ventrous. He is the Iudge that doomes & determines; the reſt of our faculties and powers, are but the ſecular executioners of his ſentence. Be preſt myne hands (as Iayle-garding officers) to ſee executed, whatſoeuer your ſuperior tong-ſlaying Iudge ſhall decree. Embrawne your ſoft ſkind encloſure with Adamantine duſt, that it may drawe nothing but ſteele vnto it. Arme your ſelues againſt my ſonne, not as my ſonne but my bedde-intercepting Baſtard, begotten of ſome ſtrumpet. My hart ſhall receiue an iniunction imaginarily to diſinherite him. No relenting thought of mine ſhall retraite you with repentant affectionate humors.

"I will blood-ſhot myne eyes, that all may

ſeeme ſanguine they looke on. Some deade man that is alreadie ſlaine, Ile anatomize and embowel, the more to fleſh my fingers in butchering. Ratifide it is, (bad-fated *Saturnine* boy,) that thou muſt be *Anthropophagiz'd* by thyne owne Mother. Thou waſt once the chiefe pyller of my poſterity, and the whole reliance of my name: Well I hoped thou ſhouldſt haue reuiued and new grafted thy Fathers fame ; I expected *Ieruſalem* ſhoulde haue had a ſtrong proppe of thee. And if at any time it were warre-threatned, thy right arme ſhould haue retranquilliz'd & reioyc't it : that the younge men in their merry-running Madrigals, and ſportiue Baſe-bidding Rundelayes for thee, ſhould haue honoured mee : that the Virgins on theyr loude tinternelling Timbrels, and* Ballad-ſinging daunces, ſhould haue deſcanted on my prayſes.

" Myne / age of thee expected all life-expedient neceſſaries. My ſight put not on yeeres-dimneſſe ſo ſoone as it would haue done, onely truſting thou ſhuldſt ſeale it vppe when Death had duſked it. My beauty-creaſing cares, and frowne-imitating wrinkles, were wholy buried in the monumental graue, which I (miſdeeming) deemed thy ſword might digge mee. All theſe my ayrie-

* A Ballade in French, is any ſong that is ſunge daunc-ing.

bodied expectations, Famine hath diſperſed. I muſt inter thee, thou canſt not entombe mee. Thy little ſoule to Heauen muſt be ſent, to intelligence the calamity of *Ieruſalem*: God will haue pitty of thee, and (perhaps) pittie *Ieruſalem* for thee. He ſurely wil melt in remorſe, and wither vppe the hand of hys wrath, when in his eares it ſhall be clamored, how the *deſolation* hee hath layde on *Ieruſalem*, hath compelled a tender-ſtarued Mother to kill and eate her onely ſonne. And yet his owne onely chyld *Chriſt Ieſus* (as deere to him as thou to mee my ſonne) he ſent into the World to be crucified.

"O ſorrowe-conceiuing Mothers, looke to haue all your children crucified, to haue none of them remitted, ſince our Huſbands haue beene ſo hardy, to lay harmfull hands on the Lord of lyfe. Can GOD be more griefe-yeelding, with the loſſe and life-famiſhing of our innocent chyldren, then he was at the giuing vp of his owne onely Sonne? That one deadly deede hath obdurated him, and made him a hard God to all Mothers. Famine, the Lord hath ſent thee, to heape a ſeconde curſe vppon Mothers. Neuer ſhall it be ſayd, thou tookſt from mee my Sonne, his Fathers Fauchion ſhall ſende him to ſleepe with his Fathers. Neither ſhall his death be recorded as my crime in Heauens Iudgement-booke, when I but onely

ridde him (that is as good as dead alreadie) out of the tedious payne of dying.

"I / haue no meate my ſonne to bring thee vp with. I haue no eares to giue idle paſſage to the playnts of thy pyning. The enemies without and within, ſhall diuide thy bloods-guilt betwixt them. Amongſt the rablement ſhalt thou not miſcarrie: Ile beare thee in my boſome to Paradiſe. Thy tombe ſhall be my ſtomack, with thy fleſh will I feaſt mee. This ſhall be all the chyldes Trybute I will require of thee, for the ſixe yeeres lyfe I haue gyuen thee, to cherriſh mee but ſixe dayes, and rather then Famine ſhould conſume mee, to conſume thy ſelfe in my ſuſtenaunce. The foreſkinne of originall ſinne ſhalt thou cleane circumciſe, by this one act of piety. Returne into me, and ſee the Mould wherein thou wert caſt. As much payne in thy conception endured I for thee, as I will put thee to in thy departure. By nature we all deſire to returne to the ſoile from whence we came: wert thou of age to pleade thine owne deſires, I know they would be accordant with mine. I am thy Mother and muſt deſire for thee; I loue thee more then thou canſt thy ſelfe; therefore cannot my deſires endamage thee. Into the Garden of *Eden* I will leade thee; but one gappe broke ope, thy entrance is made. More ſhalt thou terrifie the Seditious by the conſtrainment of thy

quartering, then if *Iehouah* out of a cloude ſhould ſpeake to them.

" Tis not thou but I ſhall be counted opprobrious. Loe there goes the woman ſhall they ſay, that hath ſlyced & eaten her owne ſonne. I am content to vndergoe any ſhame to abaſh and rebuke their faces. Sword, howe euer I haue flatterd thee, looke for no direction from myne eyes: for though with my hands I out-rage, with mine eyes I cannot. Myne eyes are womaniſh, my hands are manly. Myne eyes will ſhed teares in ſteade of ſhedding blood: they will regard pittifull lookes, the whyte ſkin, / the comlie proportion, the tender youth, the quiet lying like a Lambe, my hand beholdeth none of theſe: and yet it is my right hand, which ſhould doe euery one right, much more mine owne childe. Right will I doe thee (noble infant) in righting thee from the wrongs of Famine. Nere ſhall the Romains haue thee for theyr Warde. Thus, thus (like blind-fold Fortune) I right thee, myne eyes being vailed."

At one ſtroke (euen as theſe words were in ſpeaking) ſhe beheaded him, and when ſhe had done, turning the Apron from of her own face on his, that the ſight might not afreſhly diſtemper her, without ſeeing, ſpeaking, deliberating, or almoſt thinking any more of him, ſhe ſod, roſt, and powdred him: and hauing eaten as much as ſuffiſed, ette vp the reſt.

The Sedicious ſmelling the ſauour of a feaſt, (which at that time was no ordinary matter in *Ieruſalem*) roughlie (in heapes) ruſht & burſt into the houſe, ſaying: wicked woman thou haſt meate, and traiterouſly concealeſt it from us: we'le teare thee in peeces if thou ſettes not part of it before vs.

With ſome few words of excuſe before them, what ſhe had ſhe brought, entertayning them in theſe or lyke termes.

" Eate I pray you, heere is good meate, be not afrayd, it is fleſh of my fleſh, I bare it, I nurſt it, I ſuckled it. Loe, heere is the head, the handes and the feete. It was myne owne onely ſonne, I tell you. Sweet was he to mee in his life, but never ſo ſweet as in his death. Beholde his pale perboyld viſage, how pretie-pitteous it lookes. His pure ſnow-molded ſoft fleſhe will melt of it ſelfe in your mouthes: who can abſtaine from theſe two round teat-like cheeks? Be not dainty to cut them vp, the reſt of his body / haue I cutte vp to your hands.

" Crauens, cowards, recreants, ſitte you mute & amazed? Neuer entred you into conſideration of your crueltie before? It is you that haue robd me of all my food, & ſo conſequently robd me of my onely ſon. Vengeance on your ſoules, and all the diſcending generations of the ſeede of

your Trybes, for thus mirrouring mee for the Monarch-monſter of Mothers. No Chronicle that ſhal write of *Ieruſalems* laſt captiuitie, but ſhall write of mee alſo. Not any ſhal talke of Gods iudgement on this Cittie, but for the cardinall iudgement againſt it, ſhall recite myne enforcement to eate mine owne chyld. I am a woman, and haue kild and eate of him. My womaniſh ſtomack hath ſerued me to that, which your man-like ſtomacks are daſtarded with. What I haue doone, you haue driuen me to doe: what you haue driuen me to do, now beeing doone you are daunted with. Eate of my ſonne one morſel yet, that it may memoriſe againſt you; ye are acceſſary to his diſmembring. Let this morſell be his hart if you will, that the greater may be your conuictment.

"Men of warre you are, who make no conſcience of tearing out any mans hart for a morſell of bread. Moſt valiant Captaines why for beare you? is not heere your owne diet, humaine blood? Heere is my ſonnes breaſt, peirce it once againe, for once you haue peirſt it with Famine. Are not you they that ſpoyld my houſe, and left me no kind of cheriſhment for me & my ſonne? Feede on that you haue ſlaine & ſpare not. O my ſonne, ô myne onely ſonne, theſe Sedicious are the deuils that directed the ſword againſt thy

throate. They with their armed hands, haue crammed thy fleſh into my pallate. Now poyſon them with thy fleſh, for it is they that haue ſupplanted / thee. Renowned is thyne end, for in *Ieruſalem* is none hath reſiſted Famine but thou. Me thou haſt fedde, thy ſelfe thou haſt freed. Tis thou onely that at the latter day ſhalt condemne theſe Seditious. Excuſe mee, that onely what I could not chuſe [I haue] committed. I did all for the beſt. The beſt remedy of thyne vnrepriueable peruerſe deſtiny was death : therefore I deuoūrd thee that foules of the ayre might not rent thee. For ſauce to thy fleſh, haue I infuſed my teares : who ſo dippeth in then, ſhall taſte of my ſorrow."

The Rebels hearing this, were wholy metamorphizd into mellancholie ; yea, the Chiefe-taines of them were ouer-clowded in conceite. Was neuer till this euer heard from *Adam*, that a woman eate her owne Childe. Was neuer ſuch a *deſolation* as the *deſolation* of *Ieruſalem*.

As touching the Peſtilence, ſome ſhort peroration is now to ſucceede. Of it there dyed more then a hundred thouſand duŕing the time of the ſiege. Out of the leaſt gate of *Ieruſalem* (which was that towards the Brooke *Cedron*,) were carried foorth to buriall, a hundred fyfteene thouſand, a hundred and eyght perſons : all which were of the

Nobles, Gentlemen, and ſubſtantialeſt / men of the Iewes. Many fledde to *Titus*, who when they came to meate, coulde eate none of it, but died with the very ſight therof. Of thoſe that fledde, a great number ſwallowed vp theyr Gold and their Iewels, which (beeing cleerely eſcaped) they ſought amongſt theyr excrements. But when by the *Aramites* and *Arabians* (*Titus* mercenary ſouldiers) it was perceiued, they ſlewe them outright, and ript theyr bowels for theyr golde, and ſo left them to the Eagles and Rauens. Two thouſand by thys couetiſe ſlept theyr laſt. The Princes of the Iewes (which / *Titus* as ſubmiſſioners and ſuccourſuers had receiued to mercy,) he ſtraightly examined on theyr allegeance and fidelity, how many were dead in the Cittie ſince he firſt beleagured it : & the number was giuen vp, (namely of ſuch as were carried forth at all gates to bee buried, & were ſlaine in battaile,) ſeauen hundred thouſand, fiue hundred, ſeaventy & fiue, beſides many thouſands that in the ſtreetes and Temple lay vnburied, and were caſt downe into the Brooke *Cedron*. The whole bil (when the ſiege was concluded) came to eleuen hundred thouſande, all which in fourteene monthes miſſortuned.

Sixteene thouſande *Titus* ledde pryſoners to Rome (thoſe omitted which vnder *Eleazers* con-

duſt perriſhed.) The *Sanctum ſanctorum* was ſette on fire, and the Prieſtes therein ſmothered. All the antique buildings were burnt and beaten downe. Of *Dauid*, *Salomon*, or the olde Kings of Iſraell, was there no Trophy remayning, no ſtone but diſcituate. *Ieruſalem* was left, not as *Ieruſalem* but a naked plot of ground; And as it was ſaid of *Priams* Tower, *Iam ſeges eſt vbi Troia fuit*, nowe is that a Corne-fielde, that was erſt called *Troy*: ſo that is now a Mount of ſtones, that in yeeres paſt was intituled *Ieruſalem*.

O *Ieruſalem*, *Ieruſalem*, what ſhall I ſay to thee more but Chriſt fore-tolde thy *houſe ſhoulde be left deſolate vnto thee*: and loe, as he fore-told it is falne out.

Of all thy gates that were plated ouer with ſiluer, is there not ſo much as one nayle remayning. Thy ſtreets were paued with Marble, and thy houſes ietted out with Iaphy and Cedar; that pauement, thoſe houſes, thy habitation (like duſt engrauen Letters) is quite abraſed and plowed vppe. Thyne enemies on thy Sanctuary tooke com / paſſion, (beholding the glory of it,) thou took'ſt none. *Titus* (an Infidell) vnderſtanding the multitude of thy prophanations and contumacies, was afraid (hauing entred thee) to ſtay in thee, ſaying: *Let vs hence, leaſt theyr ſinnes deſtroy vs.* Nothing thou fearedſt, in olde-

Wiues fables thou belieuedſt: with Th'almudiſti-call dreames (that thy Temple after her deſtruction ſhoulde be built vp in a day) thy ſelfe thou deludeſt. And whenas thou hadſt a Prophecie that thy Sanctuary ſhould not be proſtituted, til out of thy quarters ſprung a Monarche of the whole Earth, thou wert blinded, & wantedſt the ſence, in *Veſpaſian* to picke out his expletement. For hee, comming into *Iudea* but as a ſubiected Generall to the Romaine Empire, by his own ſouldiers (againſt his wil) was there conſecrated Emperour: and ſo out of thy dominions or quarters departed he, leauing his ſonne *Titus* behind him to ſack thee.

See with howe many deceits thou art circumuented, for calling Chriſt a circumuenter and deceiuer (Math. 27, 25). For *ſtoning him and his Prophets*, and vſing ſuch great iniuſtice to S. *Iames* (his coſin according to the fleſh) *Ioſephus* & *Euſebius* agree al thoſe plagues were laid vpon thee. But to the imprecation aſcribe I it rather, where-with when Pilate waſhed his handes, thou curſedſt thy ſelfe, ſaying: *His blood be vpon vs and our chyldren.* In humaine policie another cauſe I coniecture. Thou lets *Eleazer*, a priuate man, take the ſword of thy freedome into his hands vnauthorized; thou ſufferedſt him (vnpuniſhed) to reſiſt the Romaine Prouinciall *Florus*.

Ill didſt thou therein, for in gouernment, (though it be to reſiſt publique violence,) it is not ſafe to ſuffer a priuate man to vnder-take Armes as generall. The reaſons, heereafter I wil open in ſome other dyſcourſe, treating wholy of thoſe matters.

The / chiefe reaſon of thy confuſion, was the ripenes of thy ſinnes, which were feeded for want of Gods putting his ſicle into them. *Ieruſalem*, if I were to deſcribe Hell, ſome part of thy *deſolations* deſcription woulde I borrow, to make it more horrorſome. Eleuen hundred thouſand, for theſe few words *but thou wouldſt not*, moſt wretchedly loſt theyr liues. If but one lyne (*thy houſe ſhall be deſolate vnto thee*) included all this, what doth the whole Scripture include? Not a peece of a lyne in it that talkes of the Lake of fire and Brimſtone, but by a hundred thouſand parts more importeth. It is a quiuer of ſhort Arrowes, which neuer ſhewe theyr length till they be full ſhotte out, a ball of Wild-fire round wrapt vp together, which burneth not but caſt foorth, a cloſe winded clue, conducting thoſe that deale vnaduiſedlie with it, into the Minotaurs Laborinth of payne euerlaſting.

I would wiſh no man to be too milde in expounding it. It hath more edges to ſmyte with then it ſhewes. It is not ſelie in operation,

though it be ſimple in apparance. *Ieruſalem*, not all thy ſeauenty *Eſdrean* Cabalizers, who traditionately from *Moyſes* receiued the Lawes interpretation, could euer rightly teach thee to diuine of the crucified *Meſſias*. The Scripture thou madeſt a too-to compounde Cabaliſticall ſubſtaunce of, by canonizing ſuch a multifarious Genealogie of Comments.

Hetherto ſtretcheth the proſecution of thy *deſolation*. Now to *London* muſt I turne me, *London* that turneth from none of thy left-hand impieties. As great a *deſolation* as *Ieruſalem*, hath *London* deſerued. Whatſoeuer of *Ieruſalem* I haue written, was but to lend her a Looking-glaſſe. Now enter I into my true Teares, / my Teares for *London*, wherein I crave pardon, though I deale more ſearchingly then common ſoule-ſurgions accuſtome: for in this Booke, wholy haue I bequeathed my penne and my ſpyrite, to the proſternating and enforrowing the frontiers of ſinne. So let it be acceptable to God and his Church what I write, as no man in thys Treatiſe I will particulerly tutch, none I will ſemouedly allude to, but onely attaint vice in generall.

Pride ſhall be my principall ayme, which in *London* hath platformed another Sky-vnderſetting Tower of *Babell*. *Ionathan* ſhotte fiue Arrowes beyond the marke (1 Kin. 19, 22). I feare I

ſhall ſhoote fifteene Arrowes behind the mark, in deſcribing thys hie-towring ſinne.

O Pryde, of all Heauen-relapſing premunires the moſt fearefull: thou that ere this haſt diſparradiz'd our firſt Parent *Adam*, and vnrightuouzd the very Angels, how ſhall I arme myne elocution, to breake through the rankes of thy hily ſtumbling blocks. After the deſtruction of *Antwerpe*, (thou beeing thruſt out of houſe and home, and not knowing whither to betake thee) at hap hazard embarkedſt for *England*. Where hearing riche *London* was the full-ſtreamed wel-head, vnto it thou haſtedſt, & there haſt dwelt many yeeres, begetting Sonnes and Daughters. Thy ſonnes names are theſe, Ambition, Vaine-glory, Atheiſme, Diſcontent, Contention. Thy Daughters, Diſdaine, Gorgeous-attyre, and Delicacie. O had *Antwerpe* ſtil floriſhed, that thou hadſt nere come hether to miſ-faſhion vs, or that there were any Cittie would take thy Chyldren to halfes with vs.

Thy firſt Sonne Ambition, is waxt a great Courtier, and maketh him wings of his long Furies hayre, to flye vp to Heauen with: hee hath a throne rayſed vp vnder hys / heeles in euery ſtartup he treades on. Hys backe bandieth colours with the Sunne. The ground he thinketh extreamely honoured and beholding to hym, if he bleſſe it but with one humble looke; Nothing he

talks on but kentalls of Pearle, the conquering of *India*, and fiſhing for Kingdomes. Fame hee makes his God, and mens mouthes the limits of hys conſcience. So many greater as there are then himſelfe, ſo many grieues he hath. The deuill may commaunde all hys hart and ſoule, if hee will rydde hym but of one riuall. He that but croſſeth hym in the courſe of his aſcention, eyther kylleth hym outright, (if he be aboue hys reach) or is ſure (kill hee not firſt) in the end to be kyld by him.

Poore men he lookes ſhold part with all their goods, to haue him but take knowledge of them; He ſeekes to gette hym a maieſtie in his frowne, and doe ſome thing to ſeeme terrible to the multitude. Euen curteſie and humility he peruerteth to pryde, where hee cannot otherwiſe pray. Hath no chyld of Pryde ſo many Diſciples as thys tiptoe Ambition. Why cal I him Ambition, when he hath changed his name vnto honor? I meane not the honour of the fielde, (Ambitions onely enemy) which I could wiſh might be euer and onely honourable, but Brokerly blowne vp honour, honour by antick fawning fidled vp, honour beſtowed for damned deſerts.

Of thys kind of honour is thys Elfe (we call Ambition) compacted. Yet wil I not ſay, but euen in the higheſt, nobleſt byrth, and honourableſt

glory of Armes, there may be Ambition. *Dauid* was ambitious when hee cauſed the people to be numbred. *Nabuchadnezzer* eate graſſe for hys ambition. *Herod* was ambitious, when in angelicall apparraile he ſpoke to the people. The trueſt image of thys kind of ambition, was *Abſalom. Iulius / Cæſar* amongſt the *Ethnicks* ſurmounted, who when he had conquered Gallia, Belgia, thys our poore Albion, and the better part of Europe, and vpon his returne to Rome was crowned Emperour, in the heigth of his proſperity, he ſent men ſkild in Geometry, to meaſure the whole world, that whereas he intended to conquer it all, he might know howe long he ſhould be in ouer-running it.

Letters had they directed to all Preſidents, Conſuls, Dukes, Palatines, Tetrarchs, & Iudges of Prouinces to aſſiſt them and ſafeconduct them. Their Commiſſion was not onely to meaſure the earth, but the waters, the woods, the Seas, the ſhores, the valleyes, the hills, and the Mountaines. In this diſcouery 30. yeeres were ſpent, from his Conſulſhyp to the Conſulſhyp of *Saturninus*, when godwote poore man, twenty yeeres good before they returned, he was all to be beponyarded in the Senate houſe, and had the duſt of his bones in a Braſen vrne (no bigger then a boule) barreld vp, whom (if he had lyued) all the Sea and Earth and ayre, woulde haue beene to little for.

Let the ambitious man ſtretch out hys lymbes neuer ſo, he taketh vp no more ground (being dead) then the Begger. *London*, of many ambitious buſie heades, haſt thou beheld the ryſing and downe falling. In thy ſtately Schoole are they firſt tutord in theyr Arte. With example thou firſt exalteſt them, and ſtill ſtill liftes them vp, till thou haſt lifted vp theyr heads on thy gates.

What a thing is the hart of man, that it ſhould ſwell ſo bigge as the whole world. *Alexander* was but a lyttle man, yet if there had beene a hundred Worlds to conquer, hys hart would haue compriſed them. Dyd men conſider whereof they were made, and that the duſt was theyr great Grand-mother, they would be more humiliate / and deiected; Of a britler mettall then Glaſſe, is this we call Ambition made, and to miſchaunces more ſubiect. Glaſſe with good vſage may be kept and continue many ages. The dayes of man are numbred, threeſcore and tenne is his terme ; if he lyue any longer, it is but labour and ſorrow.

Glaſſe feareth not ſicknes nor old age, it gathereth no wrinkles with ſtanding. It hath not ſo many that ſcoute and lye in waite for his end as Ambition: for hee (as all man-kind) is continually liable to a myllion of miſchances, beſides a legion of diſeaſes lingering about him. Admitte none of

thoſe meete with him, Tyme with his Sicle will be ſure not to miſſe hym. A man may ſcape a ſickneſſe, a blow, a fal, a Wild-beaſt, he cannot eſcape his laſt deſtiny. Externall daungers (ſuch as theſe be) euery one is circumſpect and careful to auoide; Not any one ponders in his thought, howe to auoyde the death that growes inward.

From the rich to the poore (in euery ſtreet in *London*) there is ambition, or ſwelling aboue theyr ſtates: the rich Cittizen ſwells againſt the pryde of the prodigall Courtier; the prodigal Courtier ſwels againſt the welth of the Cittizen. One Company ſwells againſt another, and ſeekes to intercept the gaine of each other: nay, not any Company but is deuided in it ſelfe. The auncients, they oppoſe themſelues againſt the younger, & ſuppreſſe them and keepe them downe all that they may. The young men, they call them dotards, & ſwel and rage, and with many othes ſweare on the other ſide, they will not be kept vnder by ſuch cullions, but goe good and neere to out-ſhoulder them.

Amongſt theyr Wiues is lyke warre. Well did *Ariſtotle* in the ſecond of Phiſickes, call ſinnes Monſters of nature, / for as there is no Monſter ordinarily reputed, but is a ſwelling or exceſſe of forme, ſo is there no ſinne but is a ſwelling or rebelling againſt God. *Sinne* (ſayth *Auguſtine*) *is*

eyther thought, worde, or deede, oppoſite to the eternal will of God. Then if all ſinnes be oppoſing themſelues againſt God, ſurely ambition (which is part of the deuil's ſinne) cannot but be the cherriſhing of open enmitie againſt God: and ſo immediate I conclude, that ſo many ambitious men as are amongſt vs, ſo manie open enemies God hath.

Ambition is any puft vp greedy humour of honor or preferment. No puffing or ſwelling vp in any mans bodie but is a ſore; when the ſoule doth ſwell with ambition, both ſoule and bodie (without timely phiſick of repentaunce) will ſmart full ſore for it. Humilitie was ſo hard a vertue to beate into our heades, that Chriſt purpoſely came downe from heauen in hys owne perſon to teach it vs, and continued thirty yeeres together, nothing but preaching and practiſing it heere vppon earth. The fooliſh things of the world, (ſaith *Paule* 1. Cor. 3.) God chuſeth, and not the hauty or ambitious in conceite. God myght haue choſen Kings and Emperours, or the Scribes and Phariſies to be his Diſciples, but fooliſh Fiſher-men hee choſe.

In worldly policy he vſed a fooliſh courſe to win credite to his doctrine: but fooliſh is the worldly policie, that onely from the deuill borrowes his inſtance. Chriſt choſe them, whom the

deuill ſcorned to looke ſo lowe as to tempt, in whoſe harts he had not yet layd one ſtone of his building. They were the onely fit men to receiue the impreſſion of hys Spirite. Whether it be a bleſſing or no, giuen to all Fiſher-men (for the Apoſtles ſakes,) I know not, but ſurely there is no one trade (in theyr vocation) / lyues ſo fayth-fully & painfully as Fiſhermen, that in theyr apparraile or dyet leſſe exceede. He that ſhould haue told the deuill, Chriſt would caſt his nets amongſt Fiſhermen, he would haue laught him out of his coate for a cocks combe. What reaſon, what likelihoode was there? was he borne in a Fiſher-towne? was he allied either by the Father or the Mother to Fiſhermen? Nay, how ſhould hee come almoſt in all hys life to heare of a Fiſherman? Tuſh, tuſh, hee wyll bee altogether in the Temple amongſt the Doctors, the High-prieſtes and the Elders: them will I ply, and waylaie againſt him.

To theyr vnbeliefe I wyll lende arguments. They haue the ſeedes of ambition rooted in theyr harts alreadie. I will put in theyr heads, that hee commeth to deſtroy theyr Law and theyr Temple, and turne them all out of theyr ſtately chayres of authority: and thys (I thinke) will tickle them thorowly againſt him.

Simple deuill, Chriſt deceiued thee, and onely

in thys he deceiued thee, that thou imaginedſt hys pryde & ambition to be like thine, and neuer lookſt for him amongſt Netmenders. I dare ſweare for thee, thou wouldſt haue ſooner ſought for hym amongſt Carpenters. But when thou foundſt how thou wert ouer-reacht, I think thou rann'ſt to them (from one to another) with cap in hand, to requeſt them to betray hym. And euery one ſhakt thee of churliſhlie but *Iudas*, and on hym hadſt thou not had power, but that he carried the purſe. It is a harde thing for hym that carries the purſe, (that hath money and golde at commaunde,) not to be mou'd with ambition.

Peter, *Iames* and *Iohn*, had you beene any thing but beggerly Fiſher-men, and that you had euer lyu'd but a hungerd and colde by the Sea-ſide, or once come into the / great Townes where Ambition ſits in her Maieſtie, and bewitcheth all eyes, (before Chriſt met with you,) the deuill had caught hold of you. For your ſakes all other of your profeſſion ſhall fare the worſe. Beware Fiſher-men, the deuill owes you an old grudge, hee takes you for daungerous men. Till your predeceſſours the Apoſtles ſo went beyond hym, he neuer ſuſpected you, he neuer tempted you: now hee will ſooner tempt you, and bee more buſie about you then Kings and Emperours.

Thoſe that will ſhunne ambition, (for which the

wrath of GOD hangeth ouer thys our Citty,) muſt with-drawe theyr eyes from vanities, haue ſomething ſtill to put them in minde whereof they are made, and whether they muſt. My young nouice (what euer thou be) not yet crept out of the ſhell, I ſay vnto thee as the Prophet ſayd to the King of Iſraell, *Caue, ne eas in locum illum, nam ibi inſidiæ ſunt:* (4 Kings. 6.) Beware thou comſt not in that place, for there thou art beſette; ſo beware thou comſt not to the Courte, or to *London*, for there thou ſhalt be beſette. Beſette with ambition, beſette with vanitie, beſette with all the ſinnes that may be. The way to know Ambition when it inuades thee, is to obſerue and watch thy ſelfe when thou firſt falleſt into a ſelfe-loue: if ſelfe-loue hath ſeazd on thee, ſhe wil ſtand on no meane tearmes, nor bee content to lyue as a common drudge. None (in any caſe) muſt ſtande in her light, the Sun muſt ſhyne on none but her. Whatſoeuer a man naturallie deſires, is Ambition. *Quod habere non vis eſt valde bonum, quod eſſe non vis hoc eſt bonum.* There is nothing is not Ambition, but that which a man woulde not haue, or would not be. *Hauing foode and clothing*, (as *Paul* willeth vs) *let vs be content* (1 Tim. 6): what more we require to content, is Ambition. / What more then the contented bleſſed ſtate of an Angell the deuill gapt after

was that which caſt him out of Heauen. Wee are ſent in warfare into this world, to beare Armes and fight it out with the deuils chiefe Baſſo, Ambition. Vnder Chriſts ſtandard wee marche, he is our Leader: ſmal is his Armie, and but a handfull in compariſon of the others: hys outwarde pompe ſimple, hys prouiſion (in ſight) ſlender or none at all.

If vpon theſe conſiderations (as diſtruſting his prouidence) we ſhall grow in miſlike with him, and reuolt to Ambition his enemy, and betray him, ſhal we euer looke him in the face more, or wil hee euer after acknowledge vs? O no, not only he ſhal forſake vs, but that rich brauing Baſſo, Ambition: (lyke a wiſe Prince that will truſt no Traytours.) As ſoone as euer they are come neere hym, downe the hyll they climbed vp to him, ſhall hee headlong reuerſe them.

Euen in thys dilatement againſt Ambition, the deuill ſeekes to ſette in a foote of affected applauſe, and popular fames Ambition in my ſtile, ſo as hee incited a number of Phyloſophers (in times paſt,) to proſecute theyr ambition of glory, in writing of glories contemptibleneſſe. I reſiſt it and abhorre it: if any thing be here penned that may peirce or profite, heauenly Chriſt (not I) haue the prayſe. *London* looke to Ambition, or it will lay thee deſolate like *Ieruſalem*. Onely the ambitious ſhaking of

the yoke of the Romains, was the bane of *Ieruſalem.* The duſt in the ſtreets (being come of the ſame houſe that we are of, and ſeeing vs ſo proud and ambitious) thinks with her ſelfe, why ſhould not ſhee that is diſcended as well as we, rayſe vp her plumes as wee doe? And that's the reaſon ſhee borrowes the winges of the wind / ſo oft to mount into the ayre: and many times ſhe daſheth herſelfe in our eyes, as who ſhuld ſay, Are you my Kinſmen and will not know me? O what is it to bee Ambitious, when the duſt of the ſtreete (when it pleaſeth her) can be Ambitious?

The Iewes euer when they mourned, rent their garments, as it were to take reuenge on them for making them proude and Ambitious, and keeping them all the while from the ſight of theyr nakedneſſe. Then they put on Sack-cloth, and that Sack-cloth they ſprinkled ouer with duſt, and ouerwhelmed with aſhes, to put God in minde, that if he ſhould arme his diſpleaſure againſt them, he ſhould but contend with duſt & aſhes: and what glorie or prayſe could they afford hym? *Shall the duſt prayſe thee* (ſayth *Dauid*) *or thoſe that goe downe to the pit glorifie thee?* Beſides, it ſignified, that whereas they had lyfted themſelues above theyr creation, and forgot by whom and of what they were made, nowe they repented & returned to theyr firſt image; In all proſtrate humility they

confeſt, that the breath of the Lord, (as eaſie as the wind diſperſeth duſt) might diſperſe them, and bring them to nothing. Dyd Ambition afford vs any content, or were it aught but a deſire of diſquiet, it were ſome-what.

O *Auguſtine*, nowe I call to minde the tale of thy conuerſion, in the ſixth Chapter of thy ſixth booke of Confeſſions, where deſcribing thy ſelfe to be a young man puſt vppe with the Ambition of that tyme: thou wert choſen to make an Oration before the Emperour, in which, (hauing toyled thy wits to theyr higheſt wreſt,) thou thought'ſt to haue purchaſt Heauen and immortality.

Comming to pronounce it, thy tongue (like *Orpheus* ſtringes) drew all eares vnto it: the Emperour thou exceedingly / pleaſedſt, becauſe thou exceedingly & hyperbolically praiſedſt. Admiration encompaſt thee, & commendation ſtroue to be as eloquent as thou in thy commendation. But what was all this to the purpoſe? the Bladder was burſt that had ſo long ſwelled, winde thou ſpents, and nought but wind thou gainedſt. For good words, good wordes were returned thee: like one that gaue *Auguſtus* Greeke verſes, and he for his reward gaue him Greeke verſes againe. The heauen thou dreamedſt of, being attained, ſeemed ſo inferiour to thy hopes, that it caſt thee headlong into hell; Home againe

(in a melancholy) with thy companions thou returnedſt, where by the way in a greene Meddow, thou eſpyedſt a poore drunken Begger (his belly beeing full) heyghing, leaping and dauncing, fetching ſtrange youthfull friſkes, & taking care for nothing. With that thou ſighedſt, and entredſt into thys diſcourſe with thy companions.

O what is Ambition, that it ſhold not yeeld ſo much content as beggery? Miſerable is that life where none is happy but the miſerable. Trauel & care for wealth, riches and honor, is but care & trauel for trauel and care. Mad and fooliſh are we, who watch and ſtudie howe to vexe our ſelues, and in hunting after a vaine ſhadowe of felicitie, hunt and ſtart vp more and more cauſes of perplexity. The Begger hath not burnt candles al night a month together as I haue done, hee hath made no Oration to the Emperor to-day, and yet hee is merry: I that haue poor'd out myne eyes vpon bookes, & wel-nie ſpit out al my braine at my tongues end this morning, am dumpiſh, drouſy, & wiſh my ſelfe dead: and yet if any man ſhould aſke mee if I woulde willingly die, or exchange my ſtate with this Begger, I feare I ſhold hardly condiſcend. Such is my ambition, ſuch is my fooliſh delight in my vnreſt. Hee hauing but a little money, and a fewe dung-hill rags clouted together on hys backe, hath true content: I (with

many grieuous hart-breakings and painful complots,) haue layd to ouer-take it, and cannot. Hee is iocund, I am ioyleſſe: hee ſecure, I fearefull. There is no learning or Arte leading to true felicity, but the Arte of beggery. Vngratefull knowledge, that for all the bodie-waſting induſtry I haue vſed in thy compaſement, haſt not bleſt me ſo much as thys Begger. I hauing thee, hee wanting thee, is preferred in harts-eaſe before mee. No delight or harts-eaſe receiued I from thee, for I haue ſpoke not to teach, but to pleaſe. Vild double-fac't Oratory, that art good for nothing but to fatten ſinne wyth thy flattery, that calleſt it giuing immortality, when thou magnifieſt vices for vertues, and challengeſt great deſerts of kings and nobility for diſſembling: heere I renounce thee as the Paraſite of Artes, the whoriſh painter of imperfections, and onely Patroneſſe of ſinne.

To this ſcope (reuerend *Auguſtine*) tended thy plaintiue ſpeech, though I haue not expreſt it in the ſame words: but the operation in thee it brought forth, was, that from the meditation of beggerly content, thou wadedſt (by degrees) into the depth of the true heauenlie content. O ſinguler worke contriued by weake meanes. O rarely honoured beggery, to be the inſtrument of recalling ſo rich a ſoule. O faithleſſe and peruerſe generation (ſayth Chriſt vnto vs as he ſaid to the

Iewes,) how long ſhall I be with you, how long ſhall I ſuffer you ere my myracles work in you the like meditation? (Math. 17.) All of you are ambitious of much proſperity, long life & many daies for your bodies: none of you haue care of the proſperitie of your ſoules.

There is a place in the Ile of *Paphos* where there neuer fell / rayne, there is a place within you called your harts, where no drops of the dewe of grace can haue acceſſe; Your dayes are as ſwyft as a poſt, yea ſwifter then a Weauers ſhettle, they flye and ſee no good thing: yet flie you ſwyfter to Hell then they. *Veniunt anni vt eant*, (ſayth *Auguſtine*) *non veniunt ut ſtant*, yeres come that they may trauell on, and not ſtand ſtill: paſſing by vs they ſpoile vs, & lay vs open to the tirannie of a crueller enemy, Death. O if we loue ſo this miſerable and finite life, how ought we to loue that celeſtial & infinite life, where we ſhal enioy all pleaſures ſo plentiful, that Ambition ſhal haue nothing ouer-plus to worke on!

Heere we labour, drudge, and moyle, yet for all our labouring, drudging and moyling, cannot number the things we lacke. Wee are neuer long at eaſe, but ſome croſſe or other afflicteth vs. As the earth is compaſſed round with waters, ſo are we (the inhabitants thereof) compaſſed round with woes. Wee ſee great men dye, ſtrong men dye,

wittie men dye, fooles dye, rich Merchants, poore Artificers, Plowmen, Gentlemen, high men, low men, weariſh men, groſſe men, and the faireſt complexiond men die, yet we perſwade ourſelues wee ſhall neuer die. Or if we doe not ſo perſwade our ſelues, why prepare wee not to die? Why doe wee raigne as gods on the earth that are to be eaten with wormes? Shoulde a man with *Zerxes*, but enter into this conceite with himſelfe, that as he ſees one old man carried to buriall, ſo within threeſcore yeeres, not one of all our gliſtering Courtiers, not one of al our fayre Ladies, not one of all our ſtoute Souldiers and Captaines, not one of all thys age throughout the World ſhould be left, what a dampe and deadly terror woulde it ſtrike. Temples of ſtone and Marble decay and fall downe, then thinke not Ambition / to out-face Death, that art but a Temple of fleſh. *Diues* dyed and was buried, *Lazarus* dyed and was buried, braſen-fore-head Ambition, thou ſhalt dye and be buried. King or Queene what-euer, thou ſhalt die & be buried.

Alas, what madde harebraynd ſotts are we, wee will take vp a humour of Ambition which we are not able to vp-hold, and know aſſuredly (ere many yeres) we muſt be throwne downe from: yet come what will, (at all auentures) we will goe thorowe with it; Wee will be Gods and Monarchs

in our lyfe, though we be deuils after death. Ouer and ouer I repeate it double and treble, that the ſpyrite of monarchizing in pryuate men is the ſpyrite of *Lucifer*. Chriſt ſayd to his Diſciples, *Hee that will be greateſt amongſt you ſhall be the leaſt:* ſo ſay I, that he which will be the greateſt in any ſtate, or ſeeketh to make hys poſterity greateſt, ſhall be the leaſt; the leaſt accounted of, the leaſt reuerenced (for none that is getting ambitious, but is generally hated). Hys poſteritie (though he eſtabliſh them neuer ſo) ſhall not holde out. Fooles ſhall ſquander in an houre, all the auarice of their ambitious wiſe Aunceſters.

Ambition, on the ſands thou buildeſt, regard thy ſoule more then thy ſons & daughters, let poore men gleane after thy Carte, caſt thy breade vpon the Waters. Thy greedines of the World teacheth the deuil to be greedie of thy ſoule. Hee accuſeth his Spyrits & vpbraydeth them of ſloth by thee, ſaying: Mortall man in theſe and theſe many yeeres, can heape together ſo manie thouſandes, and what is it that they haue a minde to, which they gette not into their hands: but you Drones & Dormiſe, (that in celerity & quicknes ſhold outſtart them) lie ſleeping & ſtretching your ſelues by the harth of Hel-fire, / and haue no care to looke about for the encreaſe of our Kingdome. Heauen gate is no bigger then the eye of a

Needle, yet ambitious worldly men (hauing theyr backs like a Cammels, bunched with cares, and betrapped with brybes and oppreſſions) thinke to enter in at it.

Ambition, Ambition, harken to mee, there will be a blacke day when thy Ambition ſhall breake hys necke, when thou ſhalt lie on thy bedde as on a Racke, ſtretching out thy ioynts; when thine eyes ſhall ſtart out of thy head, & euery part of thee be wrunge as with the wind-chollick. In midſt of thy furie and malady, when thou ſhalt laugh and trifle, falter with thy tongue, rattle in thy throate, be buſie in folding and doubling the clothes, & ſcratching and catching whatſoeuer comes neere thee: then (as the poſſeſſed with the Calentura,) thou ſhalt offer to leape, and caſt thy ſelfe out of the toppe of thyne houſe, thou ſhalt burſt thy bowels and crack thy cheeks in ſtriuing to keepe in thy ſoule; When thou ſhouldſt looke vppe to Heauen, thou ſhalt be ouer-looking thy Will, and altering ſome clauſe of it, when thou ſholdſt be commending thy ſpirit.

In thy life haſt thou ſought more then what is needfull, therefore at thy death ſhalt thou neglect that is needfull. Ambition, (like *Ieruſalem*) thou knoweſt not the time of thy viſitation: for thou haſt ſought in this world to gather great promotions vnto thee, & not gather thy ſelfe vnder

Chriſts wing, *thy houſe ſhall be left deſolate vnto thee.*

A ſpeciall branche of this Ambition is Auarice, as ritches or couetiſe there is nothing that ſo engenders Ambition. Euery Tree, euery Apple, euery Graine, euerie Hearbe, euery Fruite, euery Weede hath hys ſeuerall worme: / the worme of wealth is Ambition, the Spurre to Ambition is wealth. Ambitions ſelfe we haue diſpled ſufficiently, his ſupporter we will now call in queſtion. *Difficile eſt*, (ſayth an auncient Father) *vt non ſit ſuperbus qui diues, tolle ſuperbiam diuitiæ non nocebunt.* It is a verie difficult thing for him not to be proud or ambitious that is ritch: / take away his ambition, his ritches neuer hurt him.

Ritches haue hurte a great number in *England*, who if their ritches had not beene, had ſtill been men and not *Timoniſts.* Ritches as they haue renowned, ſo they haue reproched *London.* It is nowe growne a Prouerbe *That there is no merchandize but Vſury.* I dare not affyrme it, but queſtionleſſe Vſury cryeth to the children of Prodigality in the ſtreetes: All you that will take vp mony or commoditie, on your Land or poſſibilities, to banquet, riot, and be drunke, come vnto vs and you ſhall be furniſhed: for gaine we will helpe to damne both your ſoules and our owne. God in his mercy neuer cal them to their audit. God in his

mercy ridde them all out of *London*, & then it were to be hoped the Plague would ceaſe, els neuer.

Ieremy ſayth (Ierem. 22). *Woe be to him that buildeth his houſe with vnrighteouſnes, and his chambers without equity, whoſe eyes and whoſe hart are onely for couetuouſnes and to ſhed innocent blood.* The eyes and the hart of Vſurers, are onely for couetuouſnes and to ſhed innocent blood. Moe Gentlemen by theyr entanglement and exactions haue they driuen to deſperate courſes, and ſo conſequently made away & murdered, then eyther Fraunce, the Low-countries, or any forreyne ſiege or Sea-voyage this 40. yeres. Tell me (almoſt) what Gentleman hath been caſt away at Sea, or diſaſterly ſouldiourizd it by Lande, but they haue / enforſt him thereunto by their fleecing. What is left for a man to doe, beeing conſumed to the bare bones by theſe greedy Horſeleaches, and not hauiug ſo much reſerued as would buy him Bread, but eyther to hang at Tyborne, or pillage and reprizall where he may. Huge numbers in theyr ſtincking Pryſons they haue ſtarued, & made Dice of their bones, for the deuill to throw at dice for theyr owne ſoules.

This is the courſe nowe-a-dayes, euery one taketh to be ritch: beeing a young Trader, and hauing of olde Mumpſimus (his auaritious Maiſter)

learnd to bee hys Crafts-maiſter, for a yeere or two he is very thrifty, and huſbandly he payes & takes as dulie as the Clock ſtrikes, he ſeemeth very ſober and preciſe, and bringeth all men in loue with him. When he thinketh he hath thorowlie wrunge himſelfe into the Worlds good opinion, & that his credite is as much as hee will demaund, hee goes and tryes it, and on the Tenter-hookes ſtretches it. No man he knoweth but he will ſcrape a little Booke curteſie of, two or three thouſand pound (perhaps) makes vp his month. When hee hath it all in his handes, for a month or two he reuels it, and cuts it out in the whole cloth.

Hee falls acquainted with Gentlemen, frequents Ordinaries and Dicing-houſes daily, where when ſome of them (in play) haue loſt all theyr money, he is very diligent at hand, on their Cheques, or Bracelets, or Iewels, to lend them halfe the value: Now this is the nature of young Gentlemen, that where they haue broke the Iſe and borrowd once, they will come againe the ſeconde time; and that thoſe young foxes knowe, as well as the Begger knowes his diſh. But at the ſecond time of their comming, it is doubtfull to ſay whether they ſhall haue money or / no. The worlde growes hard, and wee all are mortal, let them make him any aſſurance before a Iudge, and they ſhall haue ſome hundred poundes (*per conſequence*)

in Silks & Veluets. The third time if they come, they ſhall haue baſer commodities: the fourth time Lute ſtrings and gray Paper; And then I pray pardon mee, I am not for you, pay me that you owe mee and you ſhall haue any thing.

When thus this young Vſurer hath thruſt all hys pedlary into the hands of nouice héyres, & that he hath made of his three thouſand, nine thouſand in Bonds and Recogniſances, (beſides the ſtrong fayth of the forfeytures) he breakes, and cryes out amongſt his neighbors, that he is vndone by truſting Gentlemen; his kinde hart hath made him a begger: and warnes al men (by his example) to beware howe they haue any dealings with them. For a quarter of a yeere or there-abouts, hee ſlyps his necke out of the Coller, and ſettes ſome graue man of his kindred, (as his Father-in-law or ſuch like,) to goe and report his lamentable miſchaunce to his Creditors, and what his honeſt care is, to pay euery man his owne as farre as he is able. His Creditors (thinking all is Goſpell he ſpeakes, & that his ſtate is lower ebbed then it is,) are glad to take any thing for theyr owne: ſo that wheras three thouſand pounds is due, in his abſence all is ſatiſfied for eyght hundred, (his Father-in-law making them belieue he layes it out of his owne purſe).

All matters thus vnder-hand diſcharged, my young Merchant returnes, and ſettes vppe freſher then euer he did. Thoſe Bonds and Statuts he hath, he puts in ſute amaine. For a hundred pound commodity, (which is not forty pound money,) he recouers by relapſe, ſome hundred pound a yeere. In three Tearmes, of a banqrout he wexeth / a great landed man, and may compare with the beſt of his Company. O intollerable Vſury, not the Iewes (whoſe peculier ſinne it is,) haue euer committed the like!

What I write is moſt true, and hath beene practiſed by more then one or two. I haue a whole Booke of young Gentlemens caſes lying by mee, which if I ſhould ſette foorth, ſome graue Auntients (within the hearing of Bow-bell) would be out of charity with mee. Howe euer I flie from perticularities: this I will proue, that neuer in any Citty (ſince the firſt aſſembly of ſocieties) was euer ſuffered ſuch notorious coſonage and villany, as is ſhrouded vnder thys ſeauentie-fold vſury of commodities. It is a hundred parts more hatefull then Conny-catching: it is the Nurſe of ſinnes, without the which, the fire of them all would be extinguiſht, and want matter to feede on.

Poets talke of enticing Syrens in the Sea, that on a ſunnie-day lay forth theyr golden trammels, their Iuory neckes, & theyr ſiluer breaſtes to

entice men, ſing ſweetlie, glance peircingly, play on Lutes rauiſhingly ; but I ſay, there is no ſuch Syrens by Sea as by Land, nor women as men: thoſe are the Syrens, that hang out theyr ſhyning Silkes and Veluets, and dazle Prides eyes with theyr deceitfull haberdaſhry. They are like the Serpent that tempted *Adam* in Paradiſe, who whereas God ſtinted him, what Trees and fruites he ſhould eate on, and goe no further, hee entiſt him to breake the bondes of that ſtint, and put into his head what a number of excellent pleaſures he ſhould reape thereby ; ſo wheras carefull Fathers ſend theyr chyldren to thys Citty, in all gentleman-like quallities to be trayned vp, and ſtint them to a moderate allowance, ſufficient (indifferently huſbanded) / to maintaine their credit euery way, and profite them in that they are ſent better for: what doe our couetous Cittie blood-ſuckers, but hyre Pandars, and profeſſed paraſitical Epicures, to cloſe in with them, and (like the Serpent) to alienate them from that ciuill courſe wherein they were ſetled. Tis ryot and mis-gouernment, that muſt deliuer them ouer into theyr hands to be deuoured.

Thoſe that heere place their children to learne witte, and ſee the worlde, are like thoſe that in *Affrick* preſent theyr children (when they are firſt borne) before Serpents: which if the children

(they ſo preſent) with their very ſight ſcare away the Serpents, then are they legitimate, otherwiſe they are Baſtards. A number of poore children & ſucklings (in compariſon) are in the Court, and Innes of Court, preſented to theſe Serpents, and ſtinging Extortioners of *London*, who neuer flye from them, but with their tayle winde them in, and ſucke out their ſoules without ſcarring their ſkinne. Whether they be legitimate or no, that are ſo expoſed to theſe Serpents, I dare not determine, for feare of enuie ; But ſure legitimately (or as they ſhold) they are not brought vp, that are manumitted from their parents awe, as ſoone as they can goe and ſpeake.

Zeuxes hauing artificially painted a Boy carrying Grapes in a Hand-baſket; and ſeeing the Birds (as they had been true Grapes) come in flocks & pecke at them ; was wonderfully angry with himſelfe and his Arte, ſaying : Had I painted the Boy (which was the chiefe part of my picture) as well as I haue done the grapes, (which were but a by accident belonging to it,) the Birds durſt neuer haue beene ſo bold ; So if Fathers wold haue but as much care, to paint and forme the manners of theyr children, / (when they come to mans eſtate) as they haue well to proportion out trifles, (to inſtruct and educate them in their triuiall infant yeeres,) ſure theſe rauenous Byrdes, (ſuch as Brokers

and Vſurers) would neuer flye to them, and pecke at them as they doe.

O Country Gentlemen, I wonder you doe not lay your heads together, and put vp a generall Supplication to the Parliament, againſt thoſe priuie Canker-wormes & Catterpillers. Which of you all but (amongſt them) hath his Heyre coſend, fetcht in, and almoſt conſumed paſt recouery; Beſides, his minde is cleane tranſpoſed from his originall, all deadly ſinne he is infected with, all diſeaſes are hanging about him.

If one tice a Prentiſe to robbe his Maiſter, it is Felony by the Law; nay, it is a great penalty, if he do but relieue him and encourage him, being fledde from his Maiſters obedience and ſeruice: and ſhall wee have no Lawe for him that ticeth a ſonne to robbe his Father? Nay, that ſhall robbe a Father of his ſonne, robbe God of a ſoule? Euery Science hath ſome principles in it, which muſt be belieued, and cannot be declared. The principles and practiſes of vſury exceed declaration, belieue them to be lewder then penne can with modeſtie expreſſe; enquire not after them, for they are execrable. *De rebus male acquiſitis, non gaudebit tertius heres*, Ill gotten goods neuer trouble the third heyre. *Euery plant* (ſaith Chriſt) *my heauenly Father hath not planted, ſhall be rooted out.* Plant they neuer ſo their poſterity with the reuenewes

of oppreſſion, ſince God hath not planted them, they ſhall be ruin'd and rooted out. As they haue ſupplanted other mens poſteritie, ſo muſt they looke to haue theyr owne poſteritie ſupplanted by others.

Auguſtine in the fourth Chapter of his ſecond Booke of / Confeſſions, pittifully complaineth how heynouſlie he had offended when he was a young man, in leading his companions to rob a Peare-tree in their next neighbours Orchard: *Amaui perire*, O Domine, (he exclaimes) *amaui perire, amaui defectum turpis animæ et deſiliens a Firmamento: malitie me cauſa nulla eſſet niſi malitia:* I loued to periſh (ô Lord,) I loued to perriſh, in my vngratiouſneſſe I delighted (foule of ſoule that I was) & quite flyding from the Fir[m]ament: of my malice there was no cauſe but malice. Of the ſtealing and beating downe of a fewe Peares, this holy Father makes ſuch a burdenous matter of conſcience, as that he counted it his vtter perriſhing and back-flyding from the Fir[m]ament; Vſurers make no conſcience of coſoning and robbing men of whole Orchards, of whole fieldes, of whole lordſhips; Of their malice and theft, there is ſome other cauſe then malice, which is Auarice.

If the ſtealing of one Apple in Paradiſe, brought ſuch an vniuerſall plague to the worlde, what a plague to one ſoule will the robbing of a hundred Orphans of theyr poſſeſſions and fruite-yards bring?

In the Country the Gentleman takes in the Commons, racketh his Tennaunts, vndoeth the Farmer. In *London* the Vſurer ſnatcheth vp the Gentleman, gyues him Rattles and Babies for his ouer-rackt rent, and the Commons he tooke in, he makes him take out in Commodities. None but the Vſurer is ordained for a ſcourge to Pride and Ambition. Therefore it is that Bees hate Sheepe more then anie thing, for that when they are once in theyr wooll, they are ſo intangled that they can neuer get out. Therfore it is that Courtiers hate Merchants more then any men, for that being once in their bookes, they can neuer get out. Many of them carry the countenaunces of Sheep, looke ſimple, / goe plain, weare their haire ſhort; but they are no Sheepe, but Sheepe-byters: their wooll or their wealth, they make no other vſe of but to ſnarle & enwrappe men with. The law (which was inſtituted to redreſſe wrongs and oppreſſions,) they wreſt contrarily, to oppreſſe and to wrong with. And yet thats not ſo much wonder, for Law, Logique and the Swizers, may be hir'd to fight for any body; and ſo may an Vſurer (for a halfepeny gaine) be hyred to bite any body. For as the Beare cannot drinke but he muſt byte the water, ſo cannot hee coole his auaritious thirſt, but he muſt plucke and bite out hys Neighbors throate.

Burſa Auari os eſt diaboli, the Vſurers purſe is Hell mouth. Hee hath *Hydropem conſcientiam* (as *Auguſtine* ſayth) a dropſie conſcience, that euer drinkes and euer is dry. Like the Foxe, he vſeth his witte and his teeth together, he neuer ſmyles but he ſeazeth, hee neuer talkes but he takes aduantage. He cryes with the ill Huſbandmen, (to whom the Vineyarde was put out in the Goſpel —Math. 21.) *This is the heyre, come let vs kill him, and we ſhal haue his inheritaunce.* Other men are ſayd to goe to Hell, hee ſhall ryde to Hell on the deuils backe, (as it is in the olde Morrall :) and if he did not ryde, hee would ſwym thether in innocents blood whom hee hath circumuented. No men ſo much as Vſurers, coueteth the deuill to be great with ; He is called *Mammon*, the God or Prince [of] thys World, that is, The God and Prince of Vſurers and Penny-fathers. Nay more, euery Vſurer of himſelfe is a deuill, ſince this word *Dæmon*, ſignifieth nought but *Sapiens*, or ſubtile worldly Wiſe-man.

When a legion of deuils (in the Land of the *Gargiſens*) were caſt forth of two men that came out of graues, they deſired they might goe into Hogs or ſwine, (which are / Vſurers) : many of thoſe Hogges or Swine, they tumbled into the Sea : many of our hoggiſh Vſurers the deuill tumbles for gaine into the Sea. Vſurers (with the draffe

of thys world) to feede and fatten the deuils, that nowe they almoſt paſſe not of poſſeſſing any man elſe. The Iewes were all Hogges, that is, Vſurers, and therefore if there had beene no diuine reſtraint for it, yet nature it ſelfe woulde haue diſſwaded them from eating Swines-fleſh, that is, from feeding on one another. The Prodigall-child in the Goſpell, is reported to haue fedde Hogges, that is Vſurers, by letting them beguile hym of his ſubſtance.

As the Hogge is ſtill grunting, digging & wrooting in the mucke, ſo is the Vſurer ſtill turning, toſſing, digging, & wrooting in the muck of this world; like the Hog he carries his ſnoute euer-more down-ward, & nere lookes vp to Heauen.

Chriſt ſayd, *It was not meete the childrens bread ſhould be taken from them and gyuen vnto dogges*, no more is it meete, that the chyldrens lyuing and ſubſtance ſhold be taken from them and giuen vnto Hogges. *Paule* ſayth (Rom. 3.) *We muſt not doe euill that good may come of it:* there is no euill which a hoggiſh Vſurer will not doe, ſo that goods or profite may come of it. They will bee ſure to verifie our Sauiours words (Math. 27.), *The poore haue you alwaies with you:* for they will make all poore that they deale with. Such vnnaturall dealing they vſe towards theyr

poore bretheren, as though they came not naturally into the worlde, but like thoſe that were called *Cæſares, quaſi cæſi ex matris vtero*, they were alſo cutte out of their Mothers wombe, when they came into the world. For this ô *London*, if (like *Zaccheus*) thou repenteſt not, and reſtorſt ten fold, *Thy houſe ſhall be left deſolate vnto thee.* The cryes of the father / leſſe and widdowe, ſhall break of the Angels *Hoſannas* and *Alleluiahs*, and pluck the ſterne of the worlde out of Gods hand, till he hath acquited them. Oppreſſion is the price of bloode: into your Treaſuries you put the price of blood, which the Iewes that kild Chriſt feared to doe. You hauing many flockes of Sheepe of your owne, and your poore Neighbour but one ſelie Lambe, (which he nurſt in his owne boſome) that Lambe haue you taken away from him, and ſpared farre better Fatlings of your owne.

By your ſwearing & forſwearing in bargayning, you haue confiſcated your ſoules long agoe. There is no religion in you but loue of money. Any doctrine is welcome to you, but that which beates on good workes. The charity & dutie that God exacts of you, you thinke diſcharged, if in ſpeech you neither meddle nor make with hym; the charity to your Neighbour, you coniecture onely conſiſteth in bidding good-euen and good-morrowe. Beguile not your ſelues, for as there is no Prince,

but will haue his Lawes as well not broken, as not ſpoken againſt, ſo will God reuenge himſelfe, as wel againſt the breakers of his Lawes, as againſt thoſe that ſpeak againſt them.

It is not your abrupt Graces, *God bee prayſed, Much good doe it you*, or ſaying: *We are nought, God amende vs, Syr, I drinke to you*, that ſhal ſtop Gods mouth: but he wil come and not hold hys peace; He will ſcatter your treaſure and your ſtore, and leaue you nothing of that you haue layd vp, ſaue the Kingdome of Heauen & the righteouſneſſe therof. Rich Vſurers, be counſaild betimes, ſurceaſe to inritch your ſelues with other mens loſſe. Holde it not enough to fall downe and worſhip Chriſt, except (with the Wiſe-men of the Eaſt) you open your treaſures, / and preſent him with Golde, Mirhe, and Frankinſence.

Bring forth ſome fruites of good workes in this lyfe, that we may not altogether diſpayre of you as barrayne Trees, good for nothing but to be hewne downe & caſt into Hell-fire. *Paſce fame morientem quiſquis paſcendo ſeruare poteris: ſi non paueris fame occidiſti:* Feede him that dyes for hunger: Whoſoeuer thou art that canſt preſerue and dooſt not, thou art guilty of famiſhing him. Chriſt (at the latter day) in his behalfe, ſhall vpbrayde thee (Math. 25.) *When I was* hungry, thou gaueſt me no meate, when I was thirſtie, thou

deniedſt me drinke: Depart from me thou accurſed. *Erogando pecuniam auges iuſtitiam*, by laying out thy money thou increaſeſt thy righteouſneſſe. Againe, *Nil diues habet de diuitijs, niſi quod ab illo poſtulat pauper.* A ritch man treaſures vp no more of his ritches, then he giueth in almes.

My Maiſters, I will not diſſwade, but giue you counſaile to be Vſurers: Put out your money to vſury to the poore heere on Earth, that you may haue it a hundred fold repayd you in Heauen. As it is in the Pſalmes (Pſalm 112.) *A good man is mercifull and lendeth, hee giueth, he diſperſeth, he diſtributeth to the poore, and his righteousnes remaineth for euer.* So that we ſee, by that which we giue we gaine and not looſe, and yet what doe we gyue, but that wee cannot keepe? For gyuing but backe againe what was firſt gyuen vs, and which if wee ſhould not gyue, Death would take from vs, we ſhall purchaſe an immortall inheritance that can nere be pluckt from vs. With halfe the paynes wee put our ſelues to in purchaſing earthlie wealth, we may purchaſe Heauen.

Wealth many tymes flyes from them that with greateſt ſollicitude & greedines ſeek after it. For Heauen, it is no / more but ſeeke and it is yours, knocke and it ſhall be opened. With leſſe ſute (I aſſure you) is the kingdome of Heauen obtained, then a ſute for a Penſion or office to

an earthly King, which though a man hath 20. yeeres followed, and hath better then three parts and a halfe of a promiſe to haue confirmed, yet if hee haue but a quarter of an enemy in the Court, it is caſheird & non ſuted. God will not be corrupted, he is not partiall as man is, he hath no Paraſites about hym, hee ſeeth with hys owne eyes, & not with the eyes of thoſe that ſpeak for bribes. Hee is not angry, or commaunds vs to be driuen backe when we are importunate: but he commaunds vs to be importunate, and is angry if we be not importunate. In the Parable of the godleſſe Iudge and the importunate Widdow, he teacheth that importunity may gette anie thing of him.

So in the ſimilitude of the man that came to his friend (Luke, 21.) at midnight, to deſire hym to lend hym three loaues, and hys friend aunſwered him, Hys doore was ſhut, his children and ſeruaunts in bedde, and he could not riſe hymſelfe to giue them him: at length (hee ſtill continuing in knocking, & that for him, neither he nor his might reſt) to be rid of his importunity, (not for he was his friend) he roſe vp, and gaue him as many as he needed. Howe much more ſhall our God giue vs what we aſke, that aſketh no other treuage at our handes for giuing, but aſking and thank-giving. We muſt hunger and

thyrſt after righteouſnes, and we ſhall be ſatisfied. Hunger and thirſt makes the Lyon to rore, the Wolues to howle, Oxen and Kine to bellough and bray, and Sheepe (of al Beaſtes the moſt ſelie and timorous) to bleate and complaine ; Can man then (that in ſpyrite and audacitie exceedeth all the beaſtes of the field (hungering & thirſting after/righteousnes) hold his peace? Woulde God euer haue encouraged him with a bleſſing to hunger and thirſt, but that the extremity of hunger and thirſt, might driue him to the extremity of importunity and prayer. *I cryed vnto the Lord* (ſaith *Dauid*) *and he heard mee* : Hee did not coldly, baſhfully, or formally onely, cry to the Lord, as not caring whether he were heard or no, but hee cryed vnto him with his whole hart : euen to the Lord he cryed, and hee heard him. *Ezekias* cryed vnto the Lord, and he heard him. The bloode of the Saints vnder the Altar (as all bloode) is ſayde to cry vnto the Lord for vengeaunce. *Thy Brother Abels bloode hath cried vnto me*, ſayd God to Cain. (Gene. 4.) The prayer of the fatherleſſe and widdow, (which God heareth aboue all things) is called a cry.

Uſurers, you are none of theſe cryers vnto God, but thoſe that hourely vnto God are moſt cryde out againſt. God hath cryde vnto you by his

Preachers, GOD hath cryde vnto you by the poore; Pryſoners on their death-beds haue cryde out of you: and when they haue had but one houre to interceſſionate for theyr ſoules, & ſue out the pardon of their numberles ſinnes, the whole part of that houre (ſauing one minute, when in two words they cryde for mercy,) haue they ſpent, in crying for vengeance againſt you. After they were dead, theyr Coffins haue beene brought to your doores in the open face of Cheapſide, and ignominious Ballads made of you, which euery Boy woulde chaunt vnder your noſe: yet will not you repent, nor with all thys crying be awaked out of your Dreame of the Deuill and *Diues.* Therefore looke that when on your death-beddes you ſhall lye, and cry out of the ſtone, the Strangullion and the Goute, you ſhall not be heard: your paine ſhalbe ſo wraſtling, / tearing, and intollerable, that you ſhal haue no leyſure to repent or pray: no, nor ſo much as lyft vppe your hands, or think one good thought. Euen as others haue curſt you, ſo ſhall you be ready to curſe God, & deſire to be ſwallowed quicke, to excorſe the agony you are in.

As the deuill in the ſeconde of *Iob*, being aſked from whence he came, anſwered, From compaſſing the earth, ſo you, being aſkt at the day of Iudgement from whence you come, ſhall aunſwer, From

compaſſing the Earth ; For Heauen you haue not compaſt or purchaſt, therfore ſhall Hel-fire be your portion. *Euery man ſhall receiue of God, according to that in his body he hath wrought* (2 Cor. 5.) If in your bodies you have done no good works, of God you ſhall receiue no good words. The words of God are deeds : he ſpake but the word, and Heauen & Earth were made. He ſhal ſpeake but the word, and to Hel ſhal you be had. Good deedes deriued from fayth, are Rampiers or Bulwarks rayſed vp againſt the deuill : he that hath no ſuch Bulwarke of good deedes to reſiſt the deuils batterie, cannot chuſe but haue his ſoules-cittie ſoone raced.

Good deeds are a tribute which we pay vnto God, for defending vs from al our ghoſtly enemies, & planting his peace in our conſciences. In ſtead of the ceremoniall Lawe, burnt Offerings and Sacrifices, (which are ceaſed,) God hath giuen vs a new Law, To loue one another : that is, to ſhew the fruites of loue, which are good deedes to one another. The Widdowes Oyle was increaſed in her Cruſe, and her Meale in her tubbe, onelie for doing good deeds to the Prophet of the Lord. Few be there now-a-dayes, that wil doe good deedes but for good deedes, that is, for rewardes. If ſeates of iuſtice were to be ſolde for money,

It is not my meaning, in all this discourse of good deeds to seioyne any of them from Fayth.

wee haue them amongſt vs that / would buy them vp by the whole ſale, and make them away againe by retaile. Hee that buyes muſt ſell: ſhrewd Alcumiſts there are riſen vp, that will pick a merchandiſe out of euery thing, and not ſpare to ſet vp theyr ſhops of buying and ſelling euen in the Temple: I wold to God they had not ſold, and pluckt downe Church and Temple, to build them houſes of ſtone. God ſhall cutte them of that enritch themſelues with the fatte of the Altar.

Oues paſtorem non iudicent, (ſayth an auncient wryter,) *quia non eſt Diſcipulus ſupra Magiſtrum, multo minus deglubent:* Let not the Sheepe iudge their ſheepeheard, becauſe the ſcholler is not aboue his Maiſter, much leſſe are they to fleece or pluck from their Maiſter or Sheepheard: to ſhaue or to pelt him to the bare-bones, to whom (for feeding them) they ſhould offer vppe theyr fleeces. *Dijs parentibus et magiſtris*, ſayth Ariſtotle (Ariſtot. in Ethi) *non poteſt reddi equiualens*, To the gods, our Fathers and our Schoole-maiſters, can neuer bee giuen as they deſerue. He was an Ethnick that ſpake thus, we Chriſtians (onely becauſe he hath ſpoke it,) will doe any thing againſt it: From God, our Parents, & our Schoole-maiſters (which are our Preachers,) ſay we, can neuer be pluckt ſufficient. To make ourſelues ritch, we care not if

wee make our Church like Hell, where (as *Iob* ſayth) *Vmbra mortis et nullus ordo eſt*, there is the ſhadow of death, & confuſion without order.

O Auarice, that breaketh both the Lawe of *Moyſes* and the Law of Nature, in taking vſury or in-comes for Aduouſions, and not letting the Land of the Prieſtes be free from trybute: thoſe to whom thou leaueſt that ill gotten vſury or Tribute, ſhall be a pray to the irreligious. *Fyre ſhall conſume the houſe of brybes* (Iob 15.).

No/Cart that is ouer-laden or crammed too full, but hath a tayle that will ſcatter. Beware leaſt Hogges come to gleane after your Carts-tayle: that your heyres come not to be Wardes vnto Vſurers, for they wil put out theyr Lands to the beſt vſe, of ſeauen-ſcore in the hundred, and make them ſerue out theyr wardſhippe in one Pryſon or other. The onely way for a rich man to preuent robbing, is to be bountifull and liberall. None is ſo much the thieues mark as the myſer and the Carle. Giue while you liue (rich men) that thoſe you leaue behinde you, may be free from Cormorants and Catterpillers. If there be but in your bags one ſhilling that ſhoulde haue beene the poores, that ſhilling will be the conſumption of all his fellowes: one rotten Apple marreth all the reſt, one ſcabbed ſheepe infects a whole flock.

Euen as a Prince out of his Subiects goods, hath lones, diſmes, Subſidies & Fifteenes, ſo God out of our goods, demaundeth a lone, a tenth, and a Subſidie to the poore. *Loe, the one halfe of my goods* (ſayth *Zaccheus*) *I giue to the poore.* Is not he an ill ſeruant, that when his Maiſter ſhall into his hands deliuer a large ſumme of money, to be diſtributed amongſt the needy and impotent, ſhall purſe it vp into his owne Coffers, and eyther giue them none at all, or but the hundreth part of it? Such ill ſeruaunts are we. The treaſure and poſſeſſions we haue, are not our owne, but the lorde hath giuen them vs to giue to the poore, and ſpend in his ſeruice: we (very obſequiouſlie) giue to the poore onely the mould of our treaſure, and will rather detract from Gods ſeruice, then detract from our droſſe. No where is pitty, no where is pitty, our Houſe muſt needes *be left deſolate vnto vs.*

The Idolatrous Gentiles ſhall riſe vp againſt vs, that beſtowed all their wealth on Fanes and ſhrines to theyr gods, / and preſents and offerings to their Images; To the true Image of God (which are the poore,) wee will ſcarce offer our bread-parings. The Temple of *Diana* at *Epheſus*, was two hundred yeeres in building by all *Aſia*. There was none that obtained any victory, but built a Temple at his return, to that god (as he thought) which

aſſiſted him. Not ſo much as the *Feuer quartan*, but the Romaines built a Temple to, thinking it ſome great God, becauſe it ſhooke them ſo: and another to *Ill fortune*, on *Exquilijs*, a Mountaine in Rome, becauſe it ſhould not plague them at Cardes and Dice. No *Feuer quartanes*, *Ill fortune* or *Good fortune*, may wring out of vs any good workes. Our deuotion can away with anie thing, but this Phariſaicall almes-giuing.

Hee that hath nothing to doe with his money but build Churches, we count him one of God-almighties Fooles, or els (if he beare the name of a Wiſe-man) we tearme him a notable braggart. Tut, tut, Almes-houſes will make good ſtables, and let out in Tenements, yeelde a round ſum by the yeere. A good ſtrong bard hutch, is a building worth twenty of thoſe Hoſpitals and Almes-houſes; Our rich Chuffes, will rather put their helping hands to the building of a priſon, then a houſe of prayer. Our Courtiers lay that on their backs, which ſhould ſerue to build Churches and ſchooles. Thoſe Preachers pleaſe beſt, which can fitte vs with a cheape Religion, that preach Fayth, and all Fayth, and no Good-workes, but to the houſhold of Fayth.

Miniſters and Paſtors (to ſome of you I ſpeake, not to all,) tis you that haue brought downe the price of Religion; beeing couetous your ſelues, you

preach nothing but couetous doctrine: your followers ſeeing you giue no almes, take example (by you) to hold in their handes to/& will giue no almes. That Text is too often in your mouthes, *Hee is worſe then an Infidel that prouides not for his wife and family.* You doe not cry out for the Altar, cry out for money to maintaine poore Schollers, cry out for more liuing for Colledges, cry out for reliefe for thē that are ſicke and viſited: you rather cry out againſt the Altar, cry out againſt the lyuing the Church hath alreadie.

It were to be wiſhed, that order were taken vppe amongſt you, which was obſerued in *S. Auguſtines* time: For then it was the cuſtome, that the poore ſhold begge of none but the Preacher or Miniſter, and if hee had not to giue them, they ſhould exclaime and cry out of hym, for not more effectually moouing and crying out to the people for them. Had euery one of you, all the poore of your Pariſhes hanging about your doores, and readie to rent your garments of your backes, and teare out your throats for bread euery time you ſtird abroad, you wold beſtirre you in exhortation to charity and good workes, and make your ſelues hoarſe, in crying out againſt couetiſe and hardnes of hart.

London, thy hart is the hart of couetouſnes, all charitie and compaſſion is cleane baniſhed out of

thee: except thou amendeſt, *Ieruſalem*, *Sodome*, and thou ſhall ſit downe and weepe together.

From Ambition & Auarice his ſuborner, let mee progreſſe to the ſecond ſonne of Pride, which is, Vaine-glorie. This Vaine-glory, is any exceſſiue pride or delight which we take in things vnneceſſary; Much of the nature is it of Ambition, but it is not ſo daungerous, or conuerſant about ſo great matters as Ambition. It is (as I may call it) the froth and ſeathing vp of Ambition. Ambition that cannot containe it ſelfe, but it muſt hop and bubble / aboue water. It is the placing of praiſe and renowne in contemptible things. As he that takes a glory in eſtranging himſelfe from the attyre and faſhions of his owne Country. Hee that taketh a glory to weare a huge head of hayre like Abſalom. He that taketh a glory in the glyſtring of his apparraile and his perfumes, and thinks euery one that ſees him or ſmels him, ſhould be in loue with him. Hee that taketh a glory in hearing himſelfe talke, and ſtately pronouncing his words. He that taketh a glory to bring an othe out with a grace, to tell of hys coſonages, his ſurfettings, his drunkennes, and whoredomes. Hee that (to be counted a Caualeir, & a reſolute braue man) cares not what miſchiefe he doe, whom hee quarrels with, kils or ſtabbes.

Such was *Pauſanias* that kild *Phillip* of Macedon, onelie for fame or vaine-glory. So did

Heroſtratus burne the Temple of *Diana*, (whereof I talkt in the leafe before,) to gette him an eternall vaine-glory. The Spanyards are wonderfull vaine-glorious. Many Souldiours are moſt impatient vaine-glorious, in ſtanding vpon theyr honor in euery trifle, & boſting more then euer they did. They are vaine-glorious alſo in commending one another for murders and braules: which (if they weighed aright) is the moſt ignominy that may be. By a great oth they wil ſweare, he is a braue delicate ſweet man, for he kild ſuch & ſuch a one: as if they ſhould ſay, *Caine* was a braue delicate ſweet man, for killing his brother *Abel*. He was the firſt that inuented this going into the field, and now it is growne to a common exerciſe euery day after meate. Many puny Poets & old ill Poets, are mighty vaine-glorious, of whom *Horace* ſpeaketh: *Ridentur mala qui componunt carmina verum. Gaudent ſcribentes et ſe venerantur et vltro. Si taceas laudunt quicquid ſcripſere beati.* They / are of all men had in deriſion (ſayth he), that bungle and bodge vppe wicked verſes: but yet they doe honie and tickle at what they write, & wonderfully to themſelues applaude and prayſe themſelues; And of theyr owne accord, (if you doe not commend them) they wil openly commend themſelues, and count their pennes bleſſed whatſoeuer they inuent. Many excellent Muſitians are

odde fantaſticke vaine-glorious. There is vaine-glory in building, in banquetting, in being Diogenicall and dogged: in voluntary pouerty, and deuotion. Great is theyr vaine-glory alſo, that will rather reare themſelues monuments of Marble, then monuments of good deedes in mens mouthes. In a word, as *Paule* ſayth, *Non eſt Domine in quo gloriari poſſim, ſed in Cruce Domini Ieſu Chriſti:* There is no true glory, all is vain-glory, but in the Croſſe of our Lorde Ieſus Chriſt. The Iewes vaine-glory and preſumptuous confidence in theyr Temple, was one of the chiefe ſinnes that pluckt on theyr *deſolation.* In that Chapter where our Sauiour gaue iudgement ouer *Ieruſalem*, how bitterly did he inueigh againſt the hypocriſy and vaine-glory of the Scribes and Phariſies.

Let vs examine what this hypocriſie and vaine-glorie was he inueighed ſo againſt, and ſee if there be any ſuch amongſt vs heere in *London.*

Firſt, he accuſeth them, *Of binding heauy burdens and too grieuous to be borne, and laying them on other mens ſhoulders, and not moouing them with one finger themſelues.* That is as much to ſay, as States of a Country ſhoulde make burdenous Lawes, to oppreſſe and keepe vnder the Communalty, and looke ſeuerely to the obſeruation of them, but woulde keepe none of them themſelues, nor will not ſo much as deigne with one finger to touch them.

Secondly, / *They did all theyr workes to bee ſeene of men.* So doe they that will doe no good works, but to be put in the Chronicles after theyr death: ſo do they that publiquely wil ſeeme the moſt preciſe iuſticiaries vnder heauen, but priuately mittigate theyr ſentence for mony & gyfts, *which blind the wiſe, & ſubuert the words of the iuſt* (Exod. 23.) The eſpeciall thing Chriſt in the Phariſies reproueth that they did to be ſeene of men, was the wearing of theyr large *Philacteries.* Thoſe *Philactaries,* (as S. Ierom ſaith: Ierom on the 23. of Matthew) were broade peeces of Parchement, wheron they wrote the tenne Commaundements, and folding them vp cloſe together, bound them to theyr fore-heade, and ſo wore them alwayes before theyr eyes, imagining thereby they fulfilled that which was ſayd: *They ſhal be alwaies immoueable before thine eyes.* That which they had alwaies vaine-glorioufly before their eyes, that haue we alwaies vaine-glorioufſlie in our mouthes, but ſeldom or neuer in our harts. Neuer was ſo much profeſſing, & ſo little practiſing, ſo many good words, and ſo few good deedes.

The third obiection againſt the Phariſies, was, *That they loued the higheſt places at feaſtes, the chiefe ſeates in aſſemblies, and greeting in the Market-place:* Which is as much to ſay, as that they were arrogant, haughty minded, and inſolent: that they

had no ſpyrite of humilitie or meekneſſe in them; They were beſotted with the pryde of theyr owne ſingularity, they thought no man worthy of any honour but themſelues. By intruſion & not ſtanding on curteſie, they gotte to ſitte higheſt at Feaſtes, and be preferr'd in Aſſemblies: which appeareth by that which followeth ſome few verſes after: *For who ſoeuer will exalt himſelfe, ſhall be brought lowe, and whoſoeuer will humble himſelfe, ſhal be exalted.* Which inferreth, that / they did intrude or exalt themſelues, and were not exalted otherwiſe: therfore they ſhould be humbled or brought low. Diuers like Phariſies haue wee, that will proudly exalt themſelues.

After thys, our Sauiour breathes out many woes againſt them. Firſt, *For ſhutting vp the Kingdom of heauen from before men, and neither entring themſelues, nor ſuffering thoſe that would to enter.* Next, *For deuouring widdowes houſes vnder pretence of long prayers.* Thirdlie, *For compaſſing Sea and Lande to ſeduce.* Fourthly, *For theyr falſe and fond diſtinction and interpretation of othes.* Fiftlie, *For tithing mynt and Anniſe ſeede and commin, & leauing weightier matters of the law, iudgement, mercy and fidelitie, fore-ſlowed: for ſtrayning at a Gnat and ſwallowing a Cammell.* Sixtly, *For making cleane the out-ſide of the cuppe or the platter, when within they were full of bribery and exceſſe.*

Seauenthly, *For they were like vnto whited Tombes, which appeare beautifull outward, but within, are full of dead mens bones, and all filthines.* Eyghtly, *For they built the Tombes of the Prophets and garniſht the Sepulchers of the righteous, whoſe doctrine they refuſed to be ruled by.* Which of all theſe eyght woes but we haue incurred?

Peculiarly apply them I will not, for feare their reference might be offenſiue: but let euery one that is guiltie in any of them, apply them priuately to himſelfe, leaſt euery childe in the ſtreete apply them openly to his reproofe.

London, looke to thy ſelfe, for the woes that were pronounced to *Ieruſalem*, are pronounced to thee. Thou tranſgreſſing as grieuouſly as ſhee, ſhalt be puniſhed as grieuouſly. Fly from ſinne, take no pride or vaine-glorie in it: for pryde or vaine-glory in ſinne, is a horrible ſinne, though it be without purpoſe to ſinne. Ah what is/ſinne that we ſhould glory in it? To glory in it, is to glory that the deuill is our father. Dooth the Peacocke glory in his foule feete? Dooth he not hang downe the tayle when he lookes on them? Doth the Buck (hauing be-filtht himſelfe with the female,) lift vp his hornes & walke proudly to the lawnes? O no, he ſo hateth himſelfe, (by reaſon of the ſtinch of his commixture,) that all drouping and languiſhing, into

ſome ſolitary Ditche he with-drawes himſelfe, and takes ſoyle, and bateth til ſuch time as there fall a great ſhowre of rayne, when being thorowly waſhed and clenſed, he poſteth back to his foode.

Of the Peacocke, of the Bucke, nor any other brute Beaſt, can we be taught to lothe our filth, but (contrary to nature,) farre worſe then brute beaſtes, wee are enamoured of the ſauour of it. *Omne vitium eo ipſo quod vitium eſt, contra naturam eſt* (Auguſt. lib. 3. de lib. arbit.) Euery vice as it is a vice, is contrary to nature. Takes the deuill a vaine-glory or pryde that he is exiled out of heauen? No, he rueth, he curſeth, he enuies God, men and Angels, that they ſhould liue in the kingdome of light, & he in the vallie of darkneſſe.

What cowarde is there that will bragge or glory hee was beaten and diſarmed? If wee had the witte to conceiue the baſeneſſe of ſinne, or from what abiect Parentage it is ſprung, we would hate it as a Toade, and flye from it as an Adder. Not without reaſon haue manie learned Wryters, called it Beſtiall, for it is all deriued & borrowed from Beaſtes. Pride and inflamation of hart, we borrow from the Lyon, auarice from the Hedg-hog, luxury, ryot, and ſenſuality from the Hogge: and therefore we call a leacherous perſon, a boariſh companion. Enuy from the

Dogge, Ire or wrath from the Wolfe, gluttony / or gurmandiſe from the Beare, and laſtly ſloth from the Aſſe. So that as wee apparraile our ſelues in Beaſtes ſkinnes, in ſelfe ſame ſort we clothe our ſoules in theyr ſinnes. But if wee did imitate ought but the imperfections of Beaſtes, (or of the beſt Beaſtes, but the worſt Beaſtes,) it were ſome-what: if we had any ſpark or taſte of theyr perfections, wee were not ſo to be condemned. We haue no ſparke, no taſte, wee are nothing but a compound of vncleannes.

Let vs not glory that wee are men, who haue put on the ſhapes of Beaſtes. Thrice bleſſed are Beaſtes that die ſoone, and after this life feele no hell; Woe vnto vs, we ſhall, if wee appeare to God in the image of beaſtes, and ſoone redeeme not from ſathan the image of our creation he hath ſtolen from vs. O ſinguler ſubtilty of our enemy, ſo to ſweeten the poyſon of our perdition, that it ſhould be more reliſhſome and pleaſant vnto vs, then the nectarized *Aqua cæleſtis* of water-mingled blood, ſluced from Chriſts ſide. We glory, in that we are in the high-way to be throwne from glory: We will not heare our Folders or Sheepeheards, that would gather vs to glory. Our Lord rode vppon an Aſſe when hee gouerned the Iewes, vnder the Law (in compariſon of vs,) we are the vnbroken-Colt, (including the

Gentiles,) which hee commaunded (with the Aſſe) to be brought vnto hym. Thys thouſand and odde hundred yeeres hath he beene breaking vs to his hand, & now, (when he had thought to haue found vs fitte for the ſaddle,) we are wilder and further of then euer we were. We kicke and winche, and will by no meanes endure his managing. Wherefore (though vtterly wearied with both) better he eſteemeth of his old obſtinate ſlow Aſſe, the Iewes, (which therfore he caſt of, for they had tir'd him with continual beating,) / then of the vntoward Colt, (vs the Gentiles) that will not be bridled.

Ambition & vaine-glory, make vs beare vp our necks ſtiflie, and bend our heads backward from the reyne, but age will make vs ſtoope thrice more forwarde, & warpe our backs in ſuch a round bundle, that with declyning, our ſnoutes ſhall digge our graues.

England thou needſt not be ambitious, thou needſt not be vaine-glorious, for ere this haſt thou been bowed and burdned till thy backe crackt. As the Iſraelites were tenne times led into captiuity, ſo ſeauen times haſt thou beene ouer-runne and conquered. In thy ſtrength thou boaſts; God with the weake confoundeth the ſtrong. The leaſt lifting vp of his hand, makes thy men of warre fall backward. Say thou art

walled with Seas, how eaſie are thy walls ouercome? Who ſhall defende thy walls if the ciuill ſworde waſte thee? with more enemies is not *India* beſette then thou art. Vngratefully hath God giuen thee long peace and plenty, ſince whereas warre can but breede vices, thy peace and plentie hath begotte more ſinnes, then warre euer hearde of, or the Sunne hath *Atomi*.

Yet learne to leaue of thy vaine-glory, that God may glory in thee. Learne to deſpiſe the world, deſpiſe vanitie, deſpiſe thy ſelfe, to deſpiſe deſpyſing, and laſtlie, to deſpiſe no man. If you be of the worlde, you will affect the vain-glory of the world: if you be not of the world, looke for no glory but contempt from the worlde. It lyes in your election to drawe lots, whither you will be heyres of the glory eternall, or enioy the ſhort breath of vaine-glory amongſt men.

The third ſonne of Pride, is Atheiſme, which is when a man is ſo timpaniz'd with proſperity, and entranced from / himſelfe, with Wealth, Ambition, and Vaine-glory, that he forgets he had a Maker, or that there is a Heauen aboue him which controules him. Too much ioy of this world hath made him drunke. I haue read of many, whom extreame ioy & extreame griefe hath forced to runne mad; ſo with extreame ioy runnes he mad, he waxeth a Foole and an Idiote,

and then hee ſayes in his hart, *There is no God.* Others there be of theſe ſoule-benummed Atheiſts, who (hauing ſo farre entred in bold blaſphemies, and Scripture-ſcorning ironies againſt God, that they thinke, if God be a God of any iuſtice & omnipotence, it cannot ſtand with that his iuſtice & omnipotence, to ſuffer ſuch deſpight vnpuniſhed,) for their onely refuge, perſwade themſelues there is no God, and with theyr prophane wits inuent reaſons, why there ſhould be no God.

In our Sauiours time there were *Saduces*, that denyed the Reſurrection; what are theſe Atheiſts but Saducæan ſectaries that deny the reſurrection? They belieue they muſt die, though they belieue not the Deitie. By no means may they auoyd what they will not admitte. In the very houre of death, ſhall appeare to them a God and a deuill. In the very houre of death, to Atheiſticall *Iulian* (who mockingly called all Chriſtians *Gallileans*,) appeared a grizly ſhaggy-bodied deuill, who for all (at his ſight) hee recantingly cryed out, *Viciſti Galilæe, viciſti,* Thine is the day, thine is the victory ô man of *Galilee*: yet would it not for-beare him or giue him ouer, till it had ſtript his ſoule foorth of his fleſhe rinde, and tooke it away with him.

Thoſe that neuer heard of God or the deuill

in theyr life before, at that inſtant of theyr transmutation, ſhall gyue teſtimony of them.

This / I aſſure my ſelfe, that howe-euer in pride of minde, (becauſe they would be different in paradoxiſme from all the world) ſome there be that fantaſie phyloſophicall probabilities, of the Trinities vnexiſtence, yet in the inmoſt recourſe of theyr conſciences, they ſubſcribe to him, and confeſſe him.

Moſt of them, becauſe they cannot groſſlie palpabrize or feele God with their bodily fingers, confidently and groſſely diſcard him. *Thoſe that come to God, muſt belieue that God is, and that he is a rewarder of them that ſeeke him* (Hebr. 11.). They comming againſt God, belieue that he is not, and that thoſe proſper beſt, and are beſt rewarded that ſette him at nought. *The heauens declare the glory of God, & the Firmament ſheweth his handy work, one generation telleth another of the wonders hee hath doone:* (Pſalm 18.) yet will not theſe faythleſſe contradictours, ſuffer any glory to be aſcribed to him. Stoutly they refragate and withſtande, that the Firmament is not his handy-worke, nor will they credite one generation telling another of his wonders. They followe the Pironicks, whoſe poſition and opinion it is, that there is no Hel or miſery but opinion. Impudently they perſiſt in it, that the late diſcouered

Indians, are able to ſhew antiquities, thouſands before *Adam.*

With *Cornelius Tacitus*, they make *Moyſes* a wiſe prouident man, well ſeene in the Egyptian learning, but denie hee had any diuine aſſiſtance in the greateſt of his miracles. The water (they ſay) which he ſtrooke out of a Rocke in the Wildernes, was not by any ſupernaturall worke of GOD, but by watching to what parte the Wild-aſſes repayred for drink.

With *Albumazar*, they holde that his leading the Chyldren of Iſraell ouer the Red-ſea, was no more but obſeruing the influence of Starres, and wayning ſeaſon of / the Moone that with-draweth the Tydes. They ſeek not to know God in his workes, or in his Sonne Chriſt Ieſus, but by his ſubſtance, his forme, or the place wherein he doth exiſt. Becauſe ſome late Writers of our ſide, haue ſought to diſcredite the ſtory of *Iudith*, of *Suſanna* and *Daniell*, and of *Bell* and the *Dragon*, they thinke they may thruſt all the reſt of the Bible (in like manner) into the Iewiſh Thalmud, and taxe it for a fabulous Legend.

Thys place ſerueth not to ſtand vppon proofes, or by confutation to confirme principles : neither dare I with the weake proppe of my wit, offer to vp-holde the high Throne of the Godhead, ſince he that but ſtretcht out his hande to vnder-prop the

Arke falling, was preſentlie ſtriken dead. O Lord thou haſt tenne thouſand ſtronger pyllers then I am. I am the vnworthieſt of all worme-reſerued wretches, once to ſpeake of thee, or name thee. *My ſinnes are alwaie before me* (Pſalm 51). Princes will not let thoſe come before them with whom they are diſpleaſed. I am afraid the congealed clowdes of my ſinne, will not let my prayers come neer thee. O fauour thy glory though I haue diſpleaſed thee with follie. I will not bee ſo vnweaponed-ieopardous, to ouer-throwe both thy cauſe and my credite at once, by ouer-Atlaſing myne inuention. That which I vnder-take ſhall be onely to throw one light Darte at theyr faces from a farre, and exhort all able pennes to Arme themſelues, againſt thyne Atheiſticall maledictours.

Of Atheiſts this age affordeth two ſorts, the inwarde and the outward ; The inwarde Atheiſt is he, that deuoures widowes houſes vnder pretence of long prayers, that (like the Panther) hideth his face in a hood of Religion, when he goeth about his pray. He wold profeſſe himſelfe / an Atheiſt openly but that (like the Phariſies) he feareth the multitude. Becauſe the multitude fauours Religion, he runnes with the ſtreame, and fauours Religion : onely for he woulde be Captaine of a multitude. To be the God of gold, he cares

not how many gods he entertaines. Church-rights hee ſuppoſeth not amiſſe to buſie the Common-peoples heads with, that they ſhold not fall aboard Princes matters. And as *Numa Pompilius* in Rome, and *Minos* in Athens, kept the people in awe, and thruſt what tyrannous Lawes they lift vppon them, (the one, vnder pretence hee did nothing without conference of the Nimphe *Egeria*, the other, vnder colour he was inſpyred in a certaine hollowe Caue by *Iupiter*,) ſo hee makes conſcience and the Spyrite of God, a long ſide-cloake for all his oppreſſions and pollicies. A holie looke he will put on when he meaneth to do miſchiefe, and haue Scripture in his mouth, euen whiles hee is in cutting his neighbours throate.

The propagation of the Goſpell, (good Saint-like man) hee onely ſhootes at, when vnder ſuppreſſing of Popery, hee ſtriues to ouer-throwe all Church-lyuings. So that euen as the Goſpell is the power of God to ſaluation, to euery one that belieueth, ſo is it in him the deuils power of beguiling and vndooing, to euery one that belieues him. He it is that turneth the truth of God to a lye, and buildeth his houſe by hypocriſie, that hath his mouth ſwept and garniſhed, but in his hart a whole Legion of deuils.

The outwarde Atheiſt, (contrariwiſe) with thoſe

thinges that proceede from his mouth, defileth hys hart ; He eſtabliſheth reaſon as his God, and will not be perſwaded that God (the true God) is, except he make him priuie to al the ſecrecies of his beginning & gouernment. / Straightly he will examine hym where hee was, what he did before he created Heauen and Earth ; how it is poſſible he ſhoulde haue his beeing from before all beginnings? Euery circumſtance of his prouidence hee will runne through, and queſtion why he did not thys thing, and that thing, and the other thing, according to theyr humors?

Beeing earthlie bodies, (vnapt to aſcende,) in theyr ambitious cogitation, they will breake ope and ranſacke hys Cloſet : and if (conueniently) they may not come to it, they wil derogate and depraue him all they can. Little doe they conſider, that as the lyght which ſhined before *Paul*, made him blinde, ſo the lyght of Gods inuiſible miſteries, (if euer it ſhyne in our harts) will confound and blind our carnall reaſon.

Phyloſophies chiefe fulneſſe, wiſedoms adopted Father next vnto *Salomon*, vnſatiable Arte-ſearching *Ariſtotle*, that in the rounde compendiate bladder of thy brayne, conglobedſt theſe three great bodies, (Heauen, Earth, and the wide worlde of Waters,) thyne Icarian-ſoaring comprehenſion, toſſed and

turmoyled but about the bounds & beginning of *Nilus*, in *Nilus* drownd it ſelfe, being too ſely and feeble to plunge thorow it.

If knowledges ſecond *Salomon*, had not knowledge enough to engraſpe one Riuer, and alledge probabilitie of hys beginning and bounding, who ſhall engraſpe or bound the Heauens body? Nay, what ſoule is ſo metaphuſicall ſubtile, that can humorouſly ſirenize heauens ſoule, *Iehouah*, out of the concealements of hys Godhead? He that is familiar with all earthly ſtates, muſt not thinke to be familiar with the ſtate of Heauen. The very Angels knowe not the day nor houre of the laſt Iudgement: if they know not the day nor houre of the iudgement, / (which is ſuch a generall thing,) more priuate circumſtances of the God-heade (determinately) they are not acquainted with; And if not Angels, (his ſanctified attendants) much leſſe are they reuealed to ſinners. Idle-headed Atheiſt, ill wouldſt thou (as the Romans) acknowledge and offer ſacrifice to many gods, that wilt not graunt one God. From thy byrth to thys moment of thine vnbeliefe, reuolue the diarie of thy memory, & try if thou haſt nere prayd and beene heard: if thou haſt beene heard & thy prayer accompliſht, who hath heard thee, who hath accompliſht it. Wilt thou ratifidely affirme, that God is no God

becauſe (like a Noune ſubſtantiue) thou canſt not eſſentially ſee him, feele him, or heare him.

Is a Monarche no Monarch, becauſe hee reareth not his reſiant Throne amongſt his vtmoſt ſubiects? Wee (of all earthlings) are Gods vtmoſt ſubiects, the laſt (in a manner) that he brought to his obedience: ſhal we then forgette that wee are any ſubiects of hys, becauſe (as amongſt his Angels) he is not viſibly conuerſant amongſt vs? Suppoſe our Monarch were as farre diſtanced from vs as Conſtantinople, yet ſtill he is a Monarche, and his power vndiminiſhed. Indeede ſo did our Fathers rebel, & forgot they had a King; when *Richard de Corde Lvon* was warring in the Holy-Land, hys owne brother king Iohn, forgot that he had a brother, & crowned hymſelfe King. But God is not abſent, but preſent continuallie amongſt vs, though not in ſight, yet as a Spirite at our elbowes euery where, (& ſo delight many Kings to walke diſguiſed amongſt theyr ſubiects). Hee treades in all our ſteps, hee plucketh in and letteth out our breath as hee pleaſeth, our eyes he openeth and ſhutteth, our feete hee guideth as he liſteth.

Tis / nothing but plenty and aboundance that makes men Atheiſts. Euen as the Snake which the Huſbandman tooke out of the cold and cheriſht in his boſome, once attained to her liuely

heat againe, & growne fatte and luſty, ſingled him out as the firſt, whom ſhee might (vngratefully) enuenoume with her forked ſting; So God hauing tooke a number of poore out-caſts, (farre poorer then poore froſt-bitten Snakes), foorth of the colde of ſcarcity and contempt, and put them in his boſome, cherriſht and proſperd them with all the bleſſings hee could, they (hauing once plentifully pickt vp theyr crumbes, and that they imagine (without his help) they can ſtand themſelues,) now fall to darting their ſtings of deriſion at his face, and finding them ſelues to bee as great as they can well be amongſt men, grow to enuy & extenuate theyr Maker.

A ſeruaunt that (of nothing) is waxt great vnder hys Maiſter, if hys Maiſter looke not to him, proues the greateſt enemy he hath; Eft-ſoones he will draw all men from hym, and vnderhand diſgrace him, to engroſſe al in his owne hand. None are ſo great enemies to God, as thoſe that (of ſmal likelihoods) haue waxt greateſt vnder him, and haue moſt taſted the gracious ſprings of his prouidence. Oft haue we ſeene a Begger promoted, forgette and renounce his owne naturall Parents: no meruaile then, if theſe mounted Beggers forgette, and wil not acknowledge God, theyr common Parent and foſter Father.

I cannot be perſwaded any poore man, or man

in miſery, (be he not altogether deſperate of hys eſtate) is an Atheiſt. Miſery (mauger theyr hearts) will make them confeſſe God. Who heareth the thunder, that thinkes not of God? I would know who is more feareful to die, or / dies with more terror and afrightment, then an Atheiſt. Diſcourſe ouer the ends of all Atheiſts, and theyr deathes for the moſt parte, haue beene drunken, violent, and ſecluded from repentance. The blacke ſwuttie viſage of the night, and the ſhadie fancies thereof, aſſertaines euery guilty ſoule, there is a ſinne-hating God.

Howe can Bellowes blowe, except there be one that bindes and firſt impriſons winde in them? How can fire burne if none firſt kindle it? How can man breathe, except God puts firſt the breath of life into hym? Who leadeth the Sunne out of his Chamber, or the Moone forth her clowdy Pauilion but God? Why dooth not the Sea ſwallow vp the Earth, (when as it ouer-peeres it, and is greater then it,) but that there is a GOD that ſnaffles and curbes it?

There is a path which no Foule hath known, neither the Kytes eyes ſeene (Iob 28.): the Lyon himſelfe hath not walkt in it, nor the Lyons whelpes paſt thereby. Who then knowes it? who is there to trace it? Hath the vaſt azur'd Canopy nothing aboue it, where-vnto it is per-

pendicular knit? then why doe not all thinges wheele and ſwarue topſie-turuy? Why breake not thunder-bolts through the Clowdes in ſtead of thrids of rayne? Why are not Froſt and Snow vnceſſantly in Armes againſt the Summer?

The excellent compacture of mans bodie, is an argument of force enough to confirme the Deity.

O why ſhould I but ſquintingly glance at theſe matters, when they are ſo admirably expatiated by auncient Writers? In the *Reſolution* moſt notably is thys tribute enlarged. He which peruſeth that, and yet is * *Diagonizd*, will neuer be Chriſtianiz'd. Vniuerſity men that are called to preache at the Croſſe and the Court, Arme your ſelues / againſt nothing but Atheiſme, meddle not ſo much with Sects and forraine opinions, but let Atheiſme be the onely ſtring you beate on: for there is no Sect now in *England* ſo ſcattered as Atheiſme. In vayne doe you preach, in vayne doe you teach, if the roote that nouriſheth all the branches of ſecurity, be not thorowly digd vp from the bottome. You are not halfe ſo wel acquainted, as them that lyue continually about the Court and Citty, how many followers this damnable paradoxe hath: how many high wits it hath bewitcht. Where are they, that count a little ſmattring in liberall Artes, & the reading ouer the Bible with a late Comment, ſuffi-

* Diagoras primus Deos negans.

cient to make a Father of Diuines? What wyll their † diſalowed Bible, or late Comments helpe them, if they haue no other reading to reſiſt Atheiſts? Atheiſts if euer they be confuted, with theyr owne prophane Authors they muſt be confuted.

† Disalowed by Atheists.

I am at my wits end, when I view how coldly, in compariſon of other Countrimen, our Engliſhmen write. How in theyr Bookes of confutation, they ſhew no wit or courage, as well as learning. In all other things *Engliſh* men are the ſtouteſt of all others, but beeing Schollers, and lyuing in their owne natiue ſoyle, theyr braines are ſo peſterd with full platters, that they haue no roome to beſtirre them. Fie, fie ſhall we becauſe we haue Leade and Tynne Mynes in *England*, haue Leade and Tynne Muſes? For ſhame bury not your ſpyrits in Biefe-pots. Let not the *Italians* call you dulheaded *Tramontain.* So many Dunces in Cambridge and Oxford, are entertayned as chiefe members into ſocieties, vnder pretence, though they haue no great learning, yet there is in them zeale and Religion, that ſcarce the leaſt hope is left vs, we ſhould haue any heereafter but blockes and Images to/confute blocks and Images. That of *Terence* is oraculiz'd, *Patres æquum cenſere nos adoleſcentulos, ilico a pueris fieri ſenes.* Our Fathers are now growne to ſuch auſteritie, as they would haue

vs ſtraite of chyldren to become old-men. They will allowe no time for a gray-bearde to grow in. If at the firſt peeping out of the ſhell, a young Student ſets not a graue face on it, or ſeemes not mortifiedly religious, (haue he neuer ſo good a witte, be hee neuer ſo fine a Scholler,) he is caſt of and diſcouraged. They ſette not before theyr eyes, how all were not called at the firſt houre of the day, for then had none of vs euer beene called, That not the firſt ſonne that promiſed his Father to goe into the Vineyarde went, but hee that refuſed and ſayd he would not, went. That thoſe bloſſomes which peepe foorth in the beginning of the Spring, are froſt-bitten and die, ere they can come to be fruite. That religion which is ſoone rype, is ſoone rotten.

Too abortiue reuerend Academians, doe you make your young plants? Your preferment (following the outward appearance,) occaſioneth a number of yong hypocrites, who elſe had neuer knowne any ſuch ſinne as diſſimulation, and had beene more knowne to the Common-wealth. It is onely ridiculous dul Preachers, (who leape out of a Library of Catechiſmes, into the loftieſt Pulpits) that haue reuiued thys ſcornefull Secte of Atheiſts. What Kings embaſſage would be made account of, if it ſhould be deliuered by a meacocke and an ignorant? Or if percaſe he ſend variety of

Embaſſadors, and not two of them agree in one tale, but to be deuided amongſt themſelues, who will harken to them? Such is the deuiſion of Gods Embaſſadors heere amongſt vs, ſo many cow-baby-bawlers, and heauy-gated lumberers, into / the Miniſtry are ſtumbled, vnder thys Colledge, or that Halls commendation,' that a great number had rather heare a iarring blacke-ſant, then one of theyr balde Sermons.

They boldly will vſurpe *Moyſes* chayre, without anie ſtudy or preparation. They would haue theyr mouthes reuerenced as the mouthes of the *Sybils*, who ſpoke nothing but what was regiſtred; Yet nothing comes from theyr mouthes, but groſſe full-ſtomackt tautology. They ſweat, they blunder, they bounce & plunge in the Pulpit, but all is voyce and no ſubſtance: they deafe mens eares, but not edifie. Scripture peraduenture they come of thicke and three-folde with, but it is ſo vgly daubed, plaiſtred, and patcht on, ſo peeuiſhly ſpeckt & applyde, as if a Botcher (with a number of Satten and Veluette ſhreddes) ſhould cloute and mend Leather-doublets & Cloth-breeches.

Gette you ſome witte in your great heades, my hotte-ſpurd Diuines, diſcredite not the Goſpell: if you haue none, damme vp the Ouen of your vttrance, make not ſuch a bigge ſound with your empty veſſels. At leaſt, loue men of witte, and

not hate them ſo as you doe, for they haue what you want. By louing them and accompanying with them, you ſhall both doe them good and your ſelues good; They of you, ſhall learne ſobriety and good life, you of them ſhal learne to vtter your learning, and ſpeak mouinglie.

If you count it prophane to arte-enamel your ſpeech to empeirce, and make a conſcience to ſweeten your tunes to catch ſoules, Religion (through you) ſhal reape infamy. Men are men, and with thoſe thinges muſt bee mooued, that men wont to be mooued. They muſt haue a little Sugar mixt with their ſoure Pylls of reproofe, the hookes / muſt be pleaſantly baited that they bite at. Thoſe that hang forth theyr hookes and no bayte, may well enough entangle them in the weeds, (enwrap themſelues in contentions,) but neuer winne one ſoule. Turne ouer the auncient Fathers, and marke howe ſweete and honny-ſome they are in the mouth, and how muſicall & melodious in the eare. No Orator was euer more pleaſingly perſwaſiue, then humble Saint *Auguſtine*. Theſe Atheiſts (with whom you are to encounter) are ſpeciall men of witte. The Romiſh Seminaries, haue not allured vnto them ſo many good wits as Atheiſme. It is the ſuper-aboundance of witte that makes Atheiſts: wil you then hope to beate them down with fuſty

brown-bread dorbelliſme? No, no, either you muſt ſtraine your wits an Ela aboue theyrs, and ſo entice them to your preachings, and ouerturne them, or els with diſordred hayle-ſhotte of Scriptures ſhall you neuer ſcare them.

Skyrmiſhing with Atheiſtes, you muſt behaue your ſelues as you were conuerting the Gentiles. All antique hyſtories you muſt haue at your fingers-end. No Phyloſophers confeſſion or opinion of God, that you are to be ignorant in. Ethnicks, with their own Ethnick weapons you muſt aſſayle. Infinite laborinths of bookes he muſt run thorough, that will be a compleate Champion in Chriſts Church. Let not ſloth ſauouring innouation abuſe you. Chriſt when he ſayd, *You muſt forſake all and follow him*, meant not you ſhould forſake all Artes and follow him.

Luke was a Phyſition and followed him. Phyſitions are the onely vp-holders of humane Artes. *Paull* was a Phariſie, & brought vp in all the knowledge of the Gentiles, and yet he was an Apoſtle of Ieſus Chriſt. Though it pleaſed our louing crucified Lord, during his reſidence heere, / vppon earth, myraculouſly to inſpyre poore Fiſhermen, and diſgregate his gifts from the ordinarie meanes, yet ſince his Aſcention into heauen, meaneleſſe miracles are ceaſed. Certaine meanes hee hath aſſigned vs, which he hath promiſed to

bleſſe, but without means no bleſſing hath he warrantizd.

When the deuill woulde haue had him of ſtones to make Bread, he woulde in no kind conſent: no more will hee conſent of blockes and ſtones in theſe dayes, to make diſtributers of the Bread of lyfe. What are Aſſes, that will take vppon them to preach without gyfts, but Bread made of ſtones? Euen as God ſayde vnto *Adam*, *Hee ſhould gette or earne his Breade with the ſweate of hys browes*, ſo they that wil haue heauenly Bread enough to feede themſelues and a family, (which is a Congregation or flocke,) muſt earne it, and gette it with the ſweate of their browes, with long labour, ſtudy & induſtry, toile and ſearch after it.

No one Arte is there, that hath not ſome dependance vpon another, or to whoſe toppe or perfection we may climbe, without ſteppes or degrees of the other. Humaine Artes are the ſteppes and degrees Chriſt hath preſcribed and aſſign'd vs, to climbe vp to heauen of Artes by, which is Diuinity. He can neuer climbe to the toppe of it, which refuſeth to climbe by theſe ſteppes. No knowledge but is of God. Vnworthy are wee of heauenly knowledge, if we keepe from her any one of her hand-maydes. Logique, Rethorique, Hiſtory, Phyloſophy, Muſique, Poetry, all are the hand-maides of Diuinitie.

Shee can neuer be curiouſly dreſt, or exquiſitely accompliſht, if any one of theſe be wanting.

God delighteth to be magnified in all his Creatures, eſpecially, in all the excellenteſt of his Creatures. Artes are / the excellenteſt of hys Creatures, not one of them but deſcended from his Throne. What ſayth *Dauid*? *Prayſe the Lora Sunne & Moone, prayſe him ye bright ſtars, prayſe him heauen of heauens, and waters that be aboue the heauens* (Pſalm 148.) That is, prayſe the Lord Metaphuſicall Phyloſophy, which art conuerſant in all theſe matters. Into the maieſtie and glory of the Sunne and Moone, thou ſeeſt, the bright Starres predominance and moouing thou knowſt, the heauen of heauens, and waters that be aboue the heauens, (in part though not at large) thou comprehendeſt : therefore prayſe him in all theſe. Take occaſion (Preachers in your Sermons) for the wonders and ſecretes theſe include, to extoll his magnificent Name, and by humaine Arts abſtracts to glorifie hym. *Prayſe the Lord*, (thus *Dauid* proceedes) *yee Dragons and all deepes, Fyre, Hayle, Snow, and vapours, ſtormy winds and tempeſts, execute his word. Mountaines & hils, fruitfull trees and all Cedars, Beaſts and Cattell : creeping thinges and feathered foules, Princes and Iudges of the world, yong men and Maydens, olde men and chyldren, prayſe yee the Name of the Lord.*

So that it is lawfull to execute his worde, that is, in preaching of his word, by ſimilitudes and compariſons, drawne from the nature & property of all theſe, to laude and amplifie the eternity of his Name. Chriſt, he drewe compariſons from the hayres of a mans head, from vineyards, from Fig-trees, from Sparrowes, from Lillies and a hundred ſuch like. Wee (in this age) count him a Heathen Diuine, that alleadgeth any illuſtration out of humaine Authors, & makes not al his ſermons concloutments of Scripture.

Scripture we hotch-potch together, & doe not place it like Pearle and Gold-lace on a garment, heere & there to / adorne, but pile it, and dunge it vpon heapes, without vſe or edification. We care not howe we miſpeake it, ſo we haue it to ſpeake. Out it flyes Eaſt and Weſt; though we looſe it all it is nothing, for more haue we of it, then we can well tell what to doe withall. Violent are the moſt of our packe-horſe Pulpit-men, in vomiting theyr duncery. Their preachings ſeeme rather peſtilential frenzies, then any thing els. They writhe Texts lyke waxe, and where they enuie, Scripture is theyr Champion to ſcold, and though a whole month together ſo they ſhould ſcold, they woulde not want allegations to caſt in one anothers teeth. *Non fuit ſic a principio*, I wis it was not ſo in the Primitiue church, but in our Church

euery man will be a primate, euery man will be Lord & King ouer the flock that he feedes, or elſe he will famiſh it. Thys is erring from my ſcope: of the true vſe of the Scripture I am to talke.

Scripture, if it be vſed otherwiſe then as the laſt ſeale to confirme any thing, if it be triuially or without neceſſitie, cald vnto witneſſe, it is a flatte taking of the Name of God in vaine. The phraſe of Sermons, as it ought to agree with the Scripture, ſo heede muſt be taken, that theyr whole Sermons, ſeeme not a banquet of broken fragments of Scripture: that it be not vſd as the corner ſtone, to cloſe vp any building; that they gather fruite, and not leaues: proofes and not phraſes onely out of the Bible. As in battaile we vſe the weapons and Engines of all Nations, ſo embattailing our ſelues againſt ſinne, we muſt vſe the weapons and Arts of all Nations: Scripture muſt be reſerued as the laſt volley of the victorie. It is the great Ordinaunce which muſt play vppon our enemies, in the end & chiefe hazarde of the fight. If we refuſe with *Demoſthenes*, to reſerue all our weightie argu/ments till the latter end, like the French-men wee ſhall fight valiantly at the firſt, but quaile in the midſt.

Scripture is the chiefe power of God to ſaluation. Generals in a pitcht fielde, will not thruſt foorth theyr chiefe power firſt. By little, and

little, they will trayne theyr enemy out of order with light onſettes. Hee that will aſcend, muſt from the low valleys creepe vp hygher and higher ; with one caper or iumpe, is not the Mountaine of Theology to be ſcaled. This is it I contende, that Starres haue theyr thrones of illumination allotted them in the Firmament, as well as the Sunne & Moone: that humaine writers haue theyr vſe of reprouing vices, as well as the Scriptures. It is an eaſie matter to prayſe God, in that wherein hee hath placed the eſpeciall ſtate-houſe of his praiſes. Hee which out of the barraineſt, and bareſt parts of the Lords dominion, ſhall accumulate and leuy to his Treaſury, a greater tribute then he hath out of his richeſt Prouinces, ſhall hee not (of all other) doe him the moſt remunerableſt ſeruice? Malicious and maleuolent are they, that will exclude any one Arte, or Athenian or Romane Author, any one creeping worme or contemptible creature, from bearing witneſſe of GOD.

Paule alleaged diuers verſes out of Heathen Poets, as out of *Epemenides*, *Aratus*, *Menander*, *Theocritus* : nay, what place is it in the Scripture, where the holie Ghoſt doth not ſtoope himſelfe to our capacities, by humaine Metaphors & ſimilitudes? Our Atheiſt we haue in hand, with nothing but humaine reaſons will bee rebutted.

Vaunt you yee ſpeake from the holy Ghoſt neuer ſo, if you ſpeake not in compaſſe of his fiue ſences, hee will deſpiſe you, and floute you. He hearing euery one (that in the Pulpit talkes affectedly, coldly, crabbedly, or abſurdly,) / ſay, Hee talkes from the mouth of God, makes both an obloquy of Gods mouth and the Miniſtrie. But ill ſhall his ſcoffes proſper with him; When hee thinks he hath wonne the greateſt prize to his witte, in putting downe God, God in iudgement ſhall ariſe and reproue him. At the day of death, and at the day of iudgement, hee ſhall reprooue him; ſight-killingly with his cluſterd browes, and clowde-begetting frownes, he ſhall teache him, both that he is, and what he is.

Reuerend Eccleſiaſticall Fathers, and other ſpeciall-titled Church ſubſtitutes, you it concerneth; your kingdome (by theſe Atheiſts) is called in queſtion, in calling Gods kingdome in queſtion. Proſecute with all your authority, theſe *Porphirian* deriders. Imitate the Athenians, who committed *Anaxagoras* to pryſon, and but for *Pericles*, had put him to death, for writing but a Booke of the Moones eclipſes; after by them ſhee was receiued for a Goddeſſe. If they ſo farre purſued the diſgrace of a feyned Goddeſſe, be you twiſe as zealous, in reuenging the diſparagement of the true and euer-lyuing God.

Proclaime diſputations, threaten puniſhments, bee vehement in your Sermons; whatſoeuer you write or ſpeake, intende it againſt Atheiſme. Atheiſme hath ouer-ſpread vs, our ouer-throw, your ouerthrowe it will be, except (in time) you preuent it. Fall *England*, farewell peace, woe-worth our Weale and tranquillitie, if Religion bids vs fare-well. Our houſe ſhall be left deſolate vnto vs, for Chriſt of vs is left deſolate and forſaken.

The fourth ſonne of Pryde, is Diſcontent, which whomſoeuer it thoroughly enhabiteth, it carrieth cleane away to extreames. If it light on a poore man that hath no / meanes to proſecute it, it cutteth him of preſentlie. If on a man of puiſſance, (be he not more then mother-witted circumſpect,) to him and his family it is no leſſe fatall. Generally it is grounded on pryde, as when a man taketh vnto him a minde aboue his byrth or fortune, and is not able to goe through with it. When hee hath reſolued to prize him-ſelfe thus great, and ſo great, & ſome man (as proude as himſelfe) comes and vnderbids him, and out-braues him. And thirdly, when (on iuſt demerits) hee hath builded but meane hopes, and thoſe not onely die in the duſt, but hys iuſt demerits indignly draw vnto him vniuſt hatred. For ſuch is great mens manner; any one that is

troubleſome to them, or that they are indebted to, and cannot well recompence, they come to hate deadly.

There is a Diſcontent, proceeding from a natural melancholie humour, or cauſed by ſurfet or miſdiet. Some by ouer-ſtudying, come to be diſcontent and dogged. I haue knowne many, whom ſhrewd or light huſwiues to theyr wiues, vnthrift obſtinate chyldren, ſutes in Lawe ouer-ruled by Letters from aboue, haue cauſed to languiſh, and droupe away in diſcontent. The fruites of Diſcontent, are bannings, curſings, ſecrete murmurings, out-rage, murder, iniuſtice, all which are high treaſonous treſpaſſes againſt God.

The deuill is the Father of Diſcontent. One of the greateſt miſeries of the damned, ſhall be diſcontent. Nothing ſo much prouoketh God to iudgement as diſcontent. Hee deſtroyed the chyldren of Iſraell whiles the meate was in their mouthes, in the Wildernes, for murmuring or being diſcontent: theyr diſcontent was ſayd to afflict him. Many a tyme and oft haue they afflicted me, euen from my youth vp, ſaith *Dauid* in Gods perſon, ſpeaking / of theyr repyning at the waters of ſtrife. Therfore whoſoeuer is diſcontent, with any croſſe or calamitie the Lord layeth vppon him, afflicteth God, and muſt looke for ſpeedy confuſion. Nothing in this life re-

uengeth he ſo much as it. Hence it is ſo many ſtabbe, hang, and drowne themſelues, and thereby endaunger theyr own ſoules beyond mercy. It is the grieuouſeſt ſentence God can pronounce againſt man, as to be his owne Executioner: whereby it appeareth, that Diſcontent is the grieuouſeſt ſinne that man can commit.

When did you euer heare of any but the discontented man, that offered violence to himſelfe? What is the ſinne againſt the holy Ghoſt, (which *Auguſtine* concludeth to be nothing, but *Deſperatio morientis*, to gyue vp a mans ſoule in deſpayre,) but a ſpeciall branch of diſcontent? Wherfore did our Sauiour thunder foorth ſuch a terrible woe againſt the cauſers of offence, or diſcontent, but that it was the moſt heynous ſcourge-procuring tranſgreſſion of all others?

Ionas the Lords annoynted Prophet, for he was diſcontent, and grudged when he ſhould haue beene ſent vnto *Niniui*, had a torment like hel (for the time) inflicted vpon hym. In the Whales belly, full of horror, diſpaire, ſtinche and darknes, three dayes and three nights hee was ſhut. Hardly can GOD abſtaine from throwing any man downe into Hell, that is vpbraidingly dyſcontent. As the merry man (of all other,) beſt thriueth in that he goes about, ſo the diſcontented man (of all other,) is moſt fore-ſpoken and vnluckie in hys

enterpriſes. Fewe diſcontented men ſhall you obſerue, that gyue vp the ghoſt in theyr bedds.

There is a Diſcontent contrary to Pryde, which is moſt pleaſing to GOD: which is when a man grieues and / is diſcontent, becauſe he cannot chuſe but ſinne and rebell againſt God. As alſo when he is wearied and diſcontent with the vanities of the world. So was the *Preacher*, when he cryed, *Vanity of vanities, & all thing*[*s*] *is vanitie.*

There is a tollerable Diſcontent likewiſe, which *Dauid* and *Iob* had, when they complayned that the Tabernacles of Robbers did proſper, and they were in ſafetie that prouokt God. But ſo little of this true diſcontent is there in *London*, that (almoſt) there is no content in it, but in robbing and prouoking God. *Sinne is no ſin*, (ſaith an auncient Father,) *except it be voluntary, and wee take a content in committing it.* Who is there that oppreſſeth, committeth adultery, is prodigall, ſweareth or forſweareth, but taketh a content in committing it? There wee place content, where we ſhould take vp diſcontent, and there are we diſcontent, where wee ſhulde repoſe or abide gladnes and felicity. We are diſcontent, if wee haue our ſinnes rypt vp ſharply. We are diſcontent, if we be detained on the ſeruice of God, but halfe an houre extraordinary. We are diſcon-

tent if we be conſtrained to gyue to the poore. Euery man heere in *London*, is diſcontent with the ſtate wherein hee liues. Euery one ſeeketh to vndermine another. No two of one trade, but as they are of one trade, enuy one another. Not two conioyned in one office, but ouer-whart & emulate one another, and one of them vndoes what the other hath done.

The Court is the true kingdom of diſcontent. There Pryde raigning moſt, Diſcontent cannot chuſe but be a hanger on. No conſpiracie, or warre (ciuil or outward) but firſt ſpringeth from diſcon tent. What makes a number of our wanton wiues in *London*, conſpyre the deaths / of theyr old doting huſbands, but the diſcontent of a death-cold bed? Dyſcontent makes Hereticks. Diſcontent is the cauſe of all the Traytors beyond Sea. Diſcontent, cauſed *Ieruſalems* houſe to be left deſolate vnto her. Dyſcontent (ô *London*,) will be thy deſtitution, if thou takeſt not the better heede.

The fift Sonne of Pryde, is Contention, which beeing the youngeſt ſonne hee hath, is harder to bee yoked or kept in, then any of the other foure. It is euer in Armes, neuer out of brabblements. Looke what Ambition, Vaine-glory, Atheiſme, Diſcontent, ſhal conſult or deuiſe, it enacteth, and goes thorowe with. It is the Lawyers lyuing, the

Hereticks foode, the Swizers houſe and Lande. No Crowne but hee challengeth a ſhare in. No Church but hee will be of. On words, amphibologies, æquiuocations, quiddities and quantities, he ſtands. Hee hunteth not after truth, but ſtrife. He coueteth not ſo much to ouer-come, as contend.

Theſe two lyttle words, *Ex* and *Per*, (as *Cornelius Agrippa* hath obſerued,) held the Greeke & Latine Churches play, many yeeres together; they litigiouſly debating, whether the holy Ghoſt proceeded of the Father and the Sonne, or not of the Sonne, but of the Father by the Sonne. So thys word *Niſi* in thys ſentence, *Niſi manducaueritis carnem*, ſette all the Counſayle of *Baſill* in an vproare. Thys word *Donec*, as *Ioſeph non agnouit vxorem ſuam donec*, *Ioſeph* knewe not hys wife *vntill*, cauſed the *Antidicomariatans*, and *Eludians*, to denie the perpetuall virginity of the Virgine *Mary*. With a thouſand ſuch errors, Contention rayſeth his Kingdome.

Our Diuines in theſe dayes, (though they yet retaine many contentions of the olde Churches,) haue founde out certaine newe ones of theyr owne. They contende about / ſtanding and ſitting, about formes & ſubſtances, about proſcription and confuſion of prayers. They argue, *An ater ſit contrarius albo*, whether it bee better to weare a

white Surpleſſe, or a blacke gowne, in miniſtring the Sacraments? Which is like the conflict in Rome, betwixt the *Auguſtine* Fryers and the vulgar Chanons, whether *Auguſtine* did weare a blacke Weede vppon a white Coate, or a white Weede vppon a blacke Coate. Lyke the Geometritians, they ſquare about poynts and lynes, and the vtter ſhew of things. As, this poynt is too long, thys poynt is too-ſhort, thys figure is too-much affected, thys lyne runnes not ſmooth, thys ſillogiſme limpeth. As Preachers, they labour not to ſpeake properly, but intricately. In ſteade of Bread, they gyue the chyldren of theyr Miniſtry, ſtones to throwe at one another: and in ſtead of Fiſh, Serpents to ſting one another. In the 13. of *Mathew*, the Sower that went forth to ſow, ſcattered ſome ſeede by the High-way ſide, which the Foules of the ayre peckt vp: not vnlike to them, whoſe Hawkes and Field-ſports, peck vp all the ſeedes of Chriſtanity that ſhould be ſowne in theyr harts; And a myllion of others, whoſe eyes the Foules of the valley pecke out, before the ſeede of ſaluation can haue any rooting in theyr ſoules.

Other ſeede the Sower ſcattred amongſt ſtones, and the Sunne ariſing, it withered for want of earth, reſembling theſe ſtony ſtreetes of *London*, where nothing will ſpring vp but oppreſſion,

auarice, and infidelity. Other ſeede he diſperſt amongſt thornes, and the thornes crept aloft and choked it. To thoſe thornes I compare theſe thorny Contentioners, that choake the Word of God, with fooliſh controuerſies, and friuolous queſtions. Euen as the Spyrite ledde our Sauiour aſide into the Wilderneſſe / to bee tempted, ſo are there wicked ſpyrits of Contention amongſt vs, that leade men aſide into the woods and ſolitary places, to be tempted. Let any (bee he the verieſt block-head vnder heauen) raiſe vp a faction, and he ſhall be followd & ſupported. Engliſhmen are al for innouatiō, they are cleane ſpoiled if once in 20. yeres, they haue not a new faſhion of religion. Somtimes *Vitia ſunt ad virtutem occaſio*, Contention is the occaſion of ſeeking out the truth: but our Contentions (for the moſt part,) are the ſeeking to proue truth, no truth, after ſhee is once founde out: and preferring probability before manifeſt verity. We will not try her by her Peeres, (which are the beſt expoſiters,) and auncient Fathers, but by the litterall Law, eyther not expounded, or newe expounded, without any Queſt of Church decretals or Cannons.

Were it not that in reprouing Contention, I might haply ſeeme contentious, I woulde wade a little farther in thys ſubiect. Yet it were to no end, ſince fire the more it is ſtyrred vppe, the

more it burneth: and hereſie, the more it is ſtird and ſtroue with, the more vntoward it is. Nought but ſharpe diſcipline, is a fitte diſputant with ſnarling ſciſmatiques. The Iſraelites, for they rooted not out the remnant of the Gentile Nations frō amongſt them, they were as goades in theyr ſides, and thornes in their noſtrils: ſo if wee roote not out theſe remnants of Schiſmatiques from amongſt vs, they will be as goades in our ſides, and thornes in our noſtrils. *Melius eſt vt pereat vnus, quam vt pereat vanitas:* It is better that ſome fewe perriſh, then vnity perriſh.

London, beware of Contention, thou art counted the nurſing-mother of Contention. No Sect or Sciſme but thou affordeſt Diſciples to. If thou beeſt too greedie of innouation / and contention, the ſword of inuaſion and ciuill debate, ſhall leaue thy houſe deſolate vnto thee.

Nowe come I to the Daughters of Pryde: whereof Diſdaine is the eldeſt.

Diſdayne is a vice, in compariſon of which, Ambition is a vertue. It is the extreame of Ambition. It is a kind of ſcorne, that ſcorneth to be compared to any other thing. None are more ſubiect vnto it then fayre women, for they diſdaine any one ſhoulde be helde as fayre as they. They diſdaine any ſhould goe before them, or ſit aboue them. They diſdayne any ſhoulde be brauer

then they, or haue more abſolute pennes entertaynd in theyr prayſes then they. Thys woman diſdaines any but ſhe, ſhould carry the credite of wit: another, that any ſhoulde ſing ſo ſweet as ſhee; a thyrd, that any ſhould ſette forth the porte and maieſtie, in gate and behauiour like vnto her. Onely for diſdaine and preheminence, theyr Huſbands and theyr Loues, they draw ſundry times into neuer dated quarrels.

Such diſdayne and ſcorne was betwixt the wiues of *Iacob*, *Rachell* and *Leah*, becauſe the one had chyldren, and the other none. Such diſdayne was betwixt *Sarah* and *Hagar*. There was diſdaine or ſhouldring amongſt the Diſciples, who ſhould be greateſt. *Ioſephs* Brethren, diſdained theyr Father ſhould loue hym, better then he did them. *Diues* diſdayned *Lazarus*. In *London*, the ritch diſdayne the poore. The Courtier the Cittizen. The Cittizen the Countriman. One Occupation disdayneth another. The Merchant the Retayler. The Retayler the Craftſman. The better ſort of Craftſmen the baſer. The Shoomaker the Cobler. The Cobler the Carman. One nyce Dame, disdaynes her next neighbour ſhulde haue that furniture to her houſe, or dainty diſhe or deuiſe, which / ſhe wants. Shee will not goe to Church, becauſe ſhee diſdaines to mixe herſelfe with baſe company, and cannot haue her cloſe Pue by

herſelfe. She diſdaines to weare that euery one weares, or heare that Preacher which euery one heares. So did *Ieruſalem* diſdaine Gods Prophets, becauſe they came in the likeneſſe of poore men. Shee diſdayned *Amos*, becauſe he was a keeper of Oxen (Amos 1.), as alſo the reſt, for they were of the dregges of the people; But theyr diſdayne proſperd not with thē, theyr houſe for theyr diſdayne, was left deſolate vnto them.

London, thy houſe (except thou repents) for thy dyſdayne, ſhall be left deſolate vnto thee.

The ſecond Daughter of Pryde, is Gorgeous attyre. Both the Sonnes and Daughters of Pride, delight to goe gorgeouſly. As *Democritus* ſette vp hys braſen ſhield againſt the Sunne, to the intent that (continually gazing on it,) he might with the bright reflection of his beamy radiation, ſeare out hys eyes, and ſee no more vanities, ſo ſette they theyr ritch embroydred ſutes againſt the Sunne, to dazle, daunt and ſpoyle poore mens eyes that looke vpon them. Lyke Idols, not men, they apparraile themſelues. Blocks and ſtones by the Panims & Infidels, are ouer-gilded, to be honored and worſhipped: ſo ouer-gilde they themſelues, to bee more honoured and worſhipped.

The women would ſeeme Angels heere vpon earth, for which (it is to be feared) they will ſcarce lyue wyth the Angels in heauen. The

ende of Gorgeous attyre (both in men and women,) is but more fully to enkindle fleſhly concupiſcence, to aſſiſt the deuill in luſtful temptations. Men thinke that women (ſeeing them ſo ſumptuously pearled & beſpangled,) cannot chuſe but offer to / tender theyr tender ſoules at theyr feete. The weomen, they thinke, that (hauing naturally cleare beauty, ſcortchingly blazing, which enkindles any ſoule that comes neere it, and adding more Bauines vnto it of laſciuious embolſtrings,) men ſhould euen flaſh their harts (at firſt ſight,) into the purified flames of theyr faire faces.

Euer ſince *Euah* was tempted, and the Serpent preuailed with her, weomen haue tooke vpon them, both the perſon of the tempted, and the tempter. They tempt to be tempted, and not one of them, except ſhe be tempted, but thinkes herſelfe contemptible. Vnto the greatneſſe of theyr great Grand-mother *Euah*, they ſeeke to aſpire, in being tempted and tempting. If not to tempt, and be thought worthy to be tempted, why dye they & diet they theyr faces with ſo many drugges as they doe, as it were to correct Gods work-manſhip, and reprooue him as a bungler, and one that is not his crafts Maiſter? Why enſparkle they theyr eyes with ſpiritualiz'd diſtillations? Why tippe they theyr tongues with *Aurum potabile?* Why fill they vp ages frets with freſh colours? Euen

as Roſes and flowers in Winter, are preſerued in cloſe houſes vnder earth, ſo preſerue they their beauties, by continuall lying in bed.

Iuſt to Dinner they will ariſe, and after Dinner, goe to bedde againe, and lye vntill Supper. Yea, ſometimes (by no ſicknes occaſioned) they will lye in bedde three dayes together: prouided euery morning before foure a clock, they haue theyr brothes, & theyr Culliſes, with Pearle and Gold ſodden in them. If haply they breake theyr houres, and riſe more earlie to goe a banquetting, they ſtande practiſing halfe a day with theyr Looking-glaſſes, howe to peirce and to glaunce, and looke alluringly / amiable. Theyr feete are not ſo wel framed to the Meaſures, as are theyr eyes to moue and bewitch. Euen as Angels are painted on Church-windowes, with glorious golden fronts, beſette with Sunne-beames, ſo beſet they theyr fore-heads on eyther ſide, with glorious borrowed gleamy buſhes; which rightly interpreted, ſhold ſignifie beauty to ſell, ſince a buſhe is not elſe hanged forth, but to inuite men to buy. And in *Italy*, when they ſette any Beaſt to ſale, they crowne his heade with Garlands, and be-deck it with gaudy bloſſoms, as full as euer it may ſtick.

Theyr heads, with theyr top and top gallant Lawne-baby caps, and Snow-reſembled ſiluer curlings, they make a playne Puppet ſtage of. Theyr

breaſts they embuſke vp on hie, and theyr round Roſeate buds immodeſtly lay foorth, to ſhew at theyr handes there is fruite to be hoped. In theyr curious Antick-wouen garments, they imitate and mocke, the Wormes and Adders that muſt eate them. They ſhew the ſwellings of their mind, in the ſwellings and plumpings out of theyr apparrayle. Gorgeous Ladies of the Court, neuer was I admitted ſo neere any of you, as to ſee how you torture poore olde Time with ſpunging, pynning and pounſing: but they ſay, his ſicle you haue burſt in twaine, to make your Periwigs more eleuated arches of.

I dare not meddle with yee, ſince the Phyloſopher that too intentiuely gaz'd on the Starres ſtumbled & fell into a ditch: and many gazing too immoderately on our earthly ſtarres, fal in the end into the ditch of all vncleanneſſe. Onely thys humble caueat let me giue you by the way, that you looke the deuill come not to you, in the likenes of a Tayler or Painter; that howe euer you diſguiſe your bodies, you lay not on your colours ſo thick that / they ſincke into your ſoules. That your ſkinnes beeing too white without, your ſoules be not al black within.

It is not your pinches, your purles, your floury iaggings, ſuperfluous enterlacings, and puffings vppe, that can any way offend God, but the puffings

vppe of your ſoules, which therein you expreſſe. For as the byting of a bullet, is not that which poyſons the bullet, but the lying of the Gunpowder in the dint of the byting: ſo it is not the wearing of coſtly burniſht apparraile, that ſhall be obiected vnto you for ſinne, but the pryde of your harts, which (like the Moath) lyes cloſely ſhrouded amongſt the thrids of that apparraile. Nothing els is gariſh apparraile, but Prydes vlcer broken forth. How will you attyre your ſelues, what gowne, what head-tyre will you put on, when you ſhall lyue in Hell amongſt Hogges and deuils?

As many iagges, blyſters and ſcarres, ſhall Toades, Cankers and Serpents, make on your pure ſkinnes in the graue, as nowe you haue cuts, iagges or rayſings vpon your garments. In the marrow of your bones ſnakes ſhall breede. Your mome-like chriſtall countenaunces, ſhall be netted ouer, and (Maſker-like) cawle-viſarded, with crawling venomous wormes. Your orient teeth, Toades ſhall ſteale into theyr heads for pearle; Of the ielly of your decayed eyes, ſhall they engender their young. In theyr hollowe Caues, (theyr tranſplendent iuyce ſo pollutinately employd,) ſhelly ſnayles ſhall keepe houſe.

O what is beauty more then a wind-blowne bladder, that it ſhould forget whereto it is borne. It is the foode of cloying-concupiſcence lyuing,

and the ſubſtaunce of the moſt noyſome infection beeing dead. The Mothers of / the iuſteſt men are not freed from corruption, the Mothers of Kings and Emperours are not freed frō corruption. No gorgeous attire (man or woman) haſt thou in thys world, but the wedding garment of fayth. Thy winding-ſheete ſhall ſee thee in none of thy ſilks or ſhyning robes; To ſhew they are not of God, when thou goeſt to God, thou ſhalt lay them all of. Then ſhalt thou reſtore to euery creature, what thou haſt robd him of. All the Leaſes which duſt let out to life, at the day of death ſhall be returned againe into his hands. In ſkinnes of beaſtes *Adam* and *Eue* were clothed, in nought but thyne owne ſkinne, at the day of Iudgement ſhalt thou be clothed. If thou beeſt more deformed, then the age wherin thou diedſt ſhold make thee, the deuil ſhall ſtand vp and certifie, that with paynting & phiſicking thy viſage, thou ſo deformedſt it; Wherto God ſhall reply, What haue I to doe with thee, thou painted ſepulcher? Thou haſt ſo differenced & diuorced thy ſelfe from thy creation, that I know thee not for my creature.

The print of my finger thou haſt defaced, and wyth Arts-vaniſhing varniſhment, made thy ſelfe a changeling from the forme I firſt caſt thee in; Sathan take her to thee, with blacke boyling Pitch, rough caſt ouer her counterfeite red and white:

and whereas ſhe was wont, in Aſſes mylke to bathe her, to engraine her ſkyn more gentle, plyant, delicate and ſupple, in bubling ſcalding Lead, and fatty flame-feeding Brimſtone, ſee thou vnceſſantly bathe her. With glowing hote yrons, ſindge and ſucke vp that adulterized ſinfull beauty, where-with ſhe hath branded herſelfe to infelicity.

O female pride, this is but the dalliance of thy doome, but the intermiſſiue recreation of thy torments. The greatneſſe of thy paynes I want portentous wordes to portray. / Wherein ſoeuer thou haſt tooke extreame delight and glory, therein ſhalt thou be plagued with extreame and deſpiteous malady. For thy flaring frounzed Periwigs, lowe dangled downe with loue-locks, ſhalt thou haue thy head ſide dangled downe with more Snakes then euer it had hayres. In the moulde of thy braine, ſhall they claſpe theyr mouthes, and gnawing through euery parte of thy ſcull, enſnarle their teeth amongſt thy braines, as an Angler enſnarleth his hooke amongſt weedes.

For thy rich borders, ſhalt thou haue a number of diſcoloured Scorpions rould vp together, and Cockatrices that kill with their verie ſight, ſhall continually ſtand ſpirting fiery poyſon in thine eyes. In the hollowe Caue of thy mouth, Baſiliſkes ſhall keepe houſe, & ſupply thy talke with hyſſing when thou ſtriueſt to ſpeake. At thy

breaſts (as at *Cleopatras*) Aſpiſſes ſhall be put out to nurſe. For thy Carcanets of pearle, ſhalt thou haue Carcanets of Spyders, or the greene venemous flies Cantharides. Hels torments were no torments, if inuention might conceite thē. As no eye hath ſeene, no eare hath heard, no tongue can expreſſe, no thought comprehend, the ioyes prepared for the Elect, ſo no eye hath ſeene, no eare hath heard, no thought can comprehend, the pains prepared for the reiected.

Weomen, as the paines of the deuils ſhal be doubled, that goe about homelie tempting, and ſeeking whom they may deuoure, ſo except you ſoone lay holde on grace, your paines in hell, (aboue mens) ſhal be doubled, for millions haue you tempted, millions of men (both in ſoule & ſubſtaunce) haue you deuoured. To you, halfe your huſbands damnation (as to *Euah*) will be imputed. Pryde is your naturall ſinne, that woman you account as common, / which is not coy & proude. Woman-head, you deeme nothing els, but a disdainefull maieſticall cariage. Beeing but a ribbe of man, you will thinke to ouer-rule him you ought to be ſubiect too. Watch ouer your pathes, looke to your waies, leaſt the Serpent (long ſince) hauing ouer-maiſtred one of you, ouer-maiſter all of you, one after another. Baniſh Pride from your Bowres, and the lineall diſcents of your

other ſinnes are cut of, you will ſeeme Saints and not women. But for you, men woulde nere be ſo proude, nere care to goe ſo gorgeouſly, nere fetch ſo many newfangles from other Countries; you haue corrupted them, you haue tempted them, halfe of your pride you haue deuided with them. No Nation hath any exceſſe, but they haue made it theirs. Certaine glaſſes there are, wherein a man ſeeth the image of another, & not his owne: thoſe glaſſes are their eyes, for in thē they ſee the image of other Countries, and not their owne. Other Countries faſhions they ſee, but neuer looke backe to the attyre of their fore-fathers, or conſider what ſhape their own Country ſhould giue them.

Themiſtocles put all his felicitie, in beeing diſcended from a noble lynage. *Simonides*, to be well-beloued of his people or Cittizens. *Antiſthenes*, in renowne after hys death. *Engliſhmen* put all their felicitie in going pompouſly and gariſhly: they care not how they impoueriſh their ſubſtaunce, to ſeeme ritch to the outwarde appearaunce. What wiſe man is there, that makes the caſe or couer of any thing, ritcher then the thing it ſelfe which it containeth or couereth? Our garments, (which are caſes and couers for our bodies,) we compact of Pearle and golde, our bodies themſelues, are nought but clay and putrifaction.

If / (as the caſe or couer of any thing, keepes it frō duſt or from ſoyling,) ſo our coſtly ſkinne-caſes, could keepe vs from conſuming to duſt, or beeing ſinne-ſoyled, it were ſome-what: but they (contrariwiſe) reſolue into duſt, they are no Armours againſt old age, but ſuch as are harmed by olde age. They weare away with continuaunce, euen as Time doth weare and fore-welke vs ; Our ſoules they keepe not from ſinne-ſoyling, but are the onely inſtruments, ſo to ſoile and ſinne-eclipſe them. They are a ſecond fleſh-aſſiſting priſon, and further corrupting weight of corruption, caſt on our ſoules, to keepe them from ſoaring to heauen.

Decke our ſelues how we will, in all our royaltie, wee cannot equalize one of the Lillies of the fielde; as they wither, ſo ſhall we wanze and decay, and our place no more be found. Though our ſpan long youthly prime, bloſſomes foorth eye-banquetting flowers, though our delicious gleaming features, make vs ſeeme the Sonnes and Daughters of the Graces, though we gliſter it neuer ſo in our worme-ſpunne robes, and golde-floriſht garments, yet in the graue ſhall we rotte: from our redolenteſt refined compoſitions, ayre peſtilenzing ſtincks, and breath-choking poyſonous vapours ſhall iſſue.

England, the Players ſtage of gorgeous attyre,

the Ape of all Nations ſuperfluities, the continuall Maſquer in out-landiſh habilements, great plenty-ſcanting calamities, art thou to await, for wanton diſguiſing thy ſelfe againſt kind, and diſgreſſing from the plainneſſe of thine Aunceſtors. Scandalous and ſhamefull is it, that not anie in thee, (Fiſhermen & Huſbandmen ſet aſide) but lyue aboue their ability and birth; that the outward habite, (which in other Countries is the only diſtinction of honour,) ſhoulde yeelde in thee no difference of perſons: that / all thy auncient Nobilitie, (almoſt,) with this gorgeous prodigalitie, ſhould be deuoured and eaten vppe, and vpſtarts inhabite their ſtately Pallaces, who from farre haue fetcht in this varietie of pride to entrappe and to ſpoyle them. Thoſe of thy people that in all other things are miſerable, in their apparraile will be prodigal. No Lande can ſo vnfallibly experience this Prouerbe, *The hoode makes not the Moncke*, as thou: for Tailers, Seruing-Men, Make-ſhifts, and Gentlemen, in thee are confounded. For the compaſment of brauery, we haue thē will robbe, ſteale, coſen, cheate, betray theyr owne Fathers, ſweare and for-ſweare, or doe any thing. Take away brauerie, you kill the hart of luſt and incontinencie. Wherefore doe men make them-ſelues braue, but to riot and reuell? Looke after what ſtate theyr ap-

parraile is, that ſtate they take to them and carry, and after a little accuſtoming to that carriage, perſwade themſelues they are ſuch indeede.

Apparraile more then any thing, bewrayeth his wearers minde. All ſorts couet in it to exceede. Olde age I exclude, for that couers nought but gold couetiſe. None (in a manner) fore-caſt for their ſoules, they ſuffer them to goe naked, with no good deeds will they cloth them. They let them freeze to death for want of the garment of faith: they famiſh and ſtarue them, in not ſupplying them with ghoſtly cheriſhment. O ſoule, of all humaine parts the moſt diuineſt and ſoueraigneſt, of all the reſt art thou the moſt deſpicable and wretched? Not any part of the bodie, but thou conſulteſt and careſt for. To euerie part is thy care more auaileable then thy ſelfe. Impart but the tenths of it on thy ſelfe, be not more curious of a wimple or ſpot on thy veſture, then thou art of ſpotting and thorow-ſtayning thy deere bought Spyrit, with ten thou-/ſand abhominations. While the good Angell of mercy, ſtirres about the blood-ſpringing Poole of expiation, haſte thou to bathe in it. Thou canſt not bathe in it effectually, vnleſſe thou ſtrippe thy ſelfe cleane out of the attyre of ſinne. All gorgeous attire, is the attire of ſinne.

The frayle fleſh wherein thou art inueſted, is

nothing but a ſin-battred Armour, with many ſtrokes of temptations aſſaulted and bruſed, to breake in to thee & ſurpryſe thee. Watch & pray, that thou be not ſurpriſed. In vaine is thy prayer againſt ſinne, except thou watcheſt alſo to preuent ſinne. We heere in *London*, what for dreſſing our ſelues, following our worldly affayres, dyning, ſupping, and keeping company, haue no leyſure, not onely not to watch againſt ſinne, but not ſo much as once to thinke of ſinne. In bedde, wiues muſt queſtion their Huſbands about houſe-keeping, and prouiding for their children and familie. No ſeruice muſt God expect of vs, but a little in Lent, and in ſicknes and aduerſity. Our gorgeous attyre, we make not to ſerue him, but to ſerue the fleſh. If he were pleaſed with it, why did they euer in the old Law, (when they preſented themſelues before him, in faſting and prayer,) rent it of theyr backs, & put on courſe Sack-cloth and aſhes? No lifting vppe a mans ſelfe that God likes, but the lifting vp of the Spyrite in prayer.

One thing it is for a man to lift vp himſelfe to God, another thing to lift vp himſelfe againſt God. In prancking vp our carcaſes too proudly, we lift vp our fleſh againſt God. In lifting vp our fleſh, we depreſſe our Spyrits. *London*, lay of thy gorgeous attire, and caſt downe thy ſelfe,

before God, in contrition and prayer, leaſt hee caſt thee downe in his indignation into hell-fire.

Greeuouſly / haſt thou offended, and tranſgreſſed againſt his diuine maieſtie, in turning that to pryde, which was allotted thee for puniſhment. His workmanſhyppe thou haſt ſcorned, and counted imperfect without thyne owne additions put to it. Thou haſt cõtended, to bee a more beautifull Creator and repoliſher of thy ſelfe, then hee. His owne workmanſhippe thou haſt made him out of loue with, by altering & deforming it at thy pleaſure. There is no workman, that regardeth or eſteemeth his owne workmanſhip, after it is tranſlated and tranſpoſed by others. Except thou quickly vndoeſt and with-draweſt all thy ouerworking, he will (in wreakfull recompence that thou haſt ſo diſgrac't him,) alter thee, deforme thee, tranſlate thee, tranſpoſe thee, and leaue thy houſe deſolate vnto thee.

The laſt Daughter of Pride, is Delicacie, vnder which is contained, Gluttony, Luxury, Sloth, & Security. But properly, Delicacie is the ſinne of our *London* Dames. So delicate are they in theyr dyet, ſo dainty and puling fine in theyr ſpeech, ſo typtoe-nyce in treading on the earth, as though they walkt vpon Snakes, and feard to treade hard, leaſt they ſhould turne again. Theyr houſes, ſo pickedly and neately muſt be trickt vp and

tapiſtred, as if (like *Abraham* or *Lot*,) they were to receiue Angels. The floare vnder foote, gliſteringly rubbed and glaſed, that a Iew, (if he ſhould behold it,) would ſuſpect it for Holy ground.

Nothing about them, but is wealth-boaſtingly, & elaborately beautified: onely theyr ſoules they keepe poore and beggerly. *Iob* ſcrapt his ſores with a potſhard; if they haue any ſore, or noyſome maladie about them, they will ouer-gilde it, and make it ſeeme more amiable then any other parte of they[r] body. Theyr habitations they make / ſo reſplendent and pleaſurable on earth, that they haue no mind to goe to heauen. Into heauens pleaſures they cannot ſee, for their eyes are dazeled with terreſtriall delights. Thoſe that will haue theyr harts thorowlie enflamed, with the ioyes of the worlde to come, muſt place no ioy in this world, nor frame to themſelues anie obiect that may too much cõtent. They muſt haue ſomthing euermore to amate and check their felicity, and wyth Macedon *Phillip*, to remember them of mortalitie.

Delicacy is nought but the art of ſecurity, and forgetting mortalitie. It is a kind of Alchymical quinteſſening a heauen out of earth. It is the exchaunging of an eternall heauen, for a ſhort, momentary, imperfect heauen. Bleſſed are they, that by pining and excruciating theyr bodies, lyue in hell heere on earth, to auoyd the hell neuer

ending. Many of the Saints and Martyrs of the Primitiue Church, when they might haue ſpent theyr daies in all affluence and delicacy, and lyu'd out of gunſhot of miſery, haue notwithſtanding, tooke vnto them the contemptibleſt pouerty that might be.

They haue abandoned all theyr goods and poſſeſſions, and in the Wilderneſſe conuerſed with pennury and ſcarcity, to beate downe and keepe vnder theyr rebellious fleſh. Some of them haue drunke puddle water, and fed on the lothſomeſt things that might be, to bring their affection out of loue with this tranſitory infelicitie. Some of them haue grated and rawed theyr ſmooth tender ſkinnes, with hayre ſhirts and rough garments, that they might liue in vnceſſant ſmart, & take no eaſe or reſt in thys life, where no reſt or eaſe is to be taken vppe, but onely a watch-mans lodge, to ſoiurne in for a nyght: or ſuch a houſe as the Moath buildeth in a garment.

Others / all naked, on ſharpe ſhreds of broken flint, & fragmēts of potſheards, haue ſpread theyr weary limbes, that luſt in theyr ſleepe might not aſſayle them. Holy S. *Ierome*, in the Deſert thou builts thee a Cell, to liue out of the haunts of concupiſcence, where parched & broiled in Sommer, with the raging beames of the Sunne, & quiuering and quaking in Winter, all riueld

and weather-beaten, with the ſharpe dryuing ſhours, & freezing Northren-winde, thou drinkeſt no kind of liquor, but the Ice-chylled water from the cold Fountaine, nor eate any meate but tough dryed rootes. On the bare ground thou lodgeſt, and with abſtinence and want of ſleepe, lookedſt pale and wanne. Thys didſt thou to mortifie thy inſurrectiue maſſe of corruption. This didſt thou to teach mortification & ſobriety, to theſe licentious times of ours.

No courſe doe we take to mortifie the Lawe of our members: all mortification, we cenſure by the name of ſuperſtition. Our faſts are no faſts, but preparatiues to Euening feaſtes: our mourning is like the mourning of an Heyre, who then laughes inward, when he weepes moſt outward. It is not prayer alone may kill the olde man in vs, eyther it muſt be ſanctified and aſſiſted with faſting & abſtinence, or it cannot caſt out a ſpyrit of ſuch might. It is heauenly policie as well as humaine policie, to weaken our enemy before we fight with him. Wee muſt weaken our enemy & Gods enemy, the fleſh, with abſtinence and faſting, before wee fight with him, or els he will be to ſtrong for vs.

Phyſitions miniſter Purgations before they apply any Medicine. Surgeons lay Corſiues to any wounde, to eate out the dead-fleſh ere they can

cure it. Abſtinence and faſting, are as Corſiues to eate out the dead-fleſh of gluttony, / drunkenes, and concupiſcence in our loynes, which ſo proiected and eaten out, Chriſt is that kind Samaritan, that will come and bind vp our wounds, & carrie vs home with him, to his houſe or Kingdome euerlaſting. Thus much of Delicacy in generall, nowe more particulerly of hys firſt branch, Gluttony: which if any Country vnder heauen be culpable of, *England* is.

All our friendſhip & curteſie, is nothing but gluttony. Great men ſhew their ſtate and magnificence in nothing ſo much as gluttony. The byrth day of our Sauiour, his Reſurrection and Aſcention, wee honour onely with gluttony. How many Cookes, Apothecaries, Confectioners, and Vintners in *London*, grow purſie by gluttonie? Vnder Gluttony, I ſhrowde not onely exceſſe in meate, but in drinke alſo. Our full platters and our plentifull cuppes, vnapt vs to any exerciſe of Chriſtianitie or prayer. We doe nothing but fatten our ſoules to Hell-fire. Our bodies we bumbaſt and baliſt with engorging diſeaſes. Diſeaſes ſhorten our daies, therefore whoſoeuer englutteth himſelfe, is guilty of hys owne death & damnation.

Qui diligit epulas (ſayth *Salomon*) *in egeſtate erit* (Prou. 21.) Hee that loueth dainty fare, ſhall feele ſcarcity. *Venter mæro æſtuans diſpumat libidinem*,

The belly abounding with wine and good cheere, vomiteth forth luſt (Ierom. ad Euſtoch.). Gluttony were no ſinne, or not ſo heynous as it is, dyd it not pluck on a number of other heynous ſinnes with it: or that we ſo engorging our ſelues, infinite of our poore bretheren, hungerd & ſtaru'd not in the ſtreetes, for want of the leaſt diſh on our Tables. Very largely haue I inueighed againſt this vice elſwhere, wherefore heere I will truſſe it vp more ſurcinct; Text vpon text I coulde heape, to ſhewe the inconuenience of it. In *London* I could / exemplify it by many note-worthy ſpecialities, but in ſo dooing, I ſhoulde but lay downe what euery one knowes, and purchaſe no thanke for my labour.

To my iourneys end I haſte, & diſcend to the ſecond continent of Delicacie, which is Luſt or Luxury. In complayning of it, I am afrayd I ſhal defile good words, and too-long detayne my Readers. It is a ſinne that nowe ſerueth in *London*, in ſteade of an after-noones recreation. It is a trade, that heeretofore thriued in hugger-mugger, but of late dayes, walketh openly by day light, like a ſubſtantiall graue Merchant. Of hys name or profeſſion, he is not aſhamed: at the firſt beeing aſkt of it, he will confeſſe it. Into the hart of the Citty is vncleaneneſſe crept. Great Patrons it hath gotte: almoſt none are puniſht for

it that haue a good purſe. Euery queane vaunts herſelfe of ſome or other man of Nobility.

London, what are thy Suburbes but licenſed Stewes? Can it be ſo many brothel-houſes, of ſalary ſenſuality, & ſixe-penny whoredome, (the next doore to the Magiſtrates) ſhuld be ſette vp and maintained, if brybes dyd not beſtirre them? I accuſe none, but certainly iuſtice ſome-where is corrupted. While Hoſpitals of tenne times a day diſhoneſted ſtrumpets, haue we cloyſtred together. Night and day the entrance vnto them, is as free as to a Tauerne. Not one of them but hath a hundred retayners. Prentiſes and poore Seruaunts, they encourage to robbe theyr Maiſters. Gentlemens purſes and pockets, they will diue into and picke, euen while they are dallying with them.

No Smithfield ruffianly Swaſhbuckler, will come of with ſuch harſhe hell-raking othes as they. Euery one of them is a Gentlewoman, and eyther the wife of two huſbands, or a bedde-wedded Bride before ſhee was tenne / yeeres old. The ſpeech-ſhunning ſores, and ſight-acking botches of theyr vnſatiate intemperance, they will vnbluſhingly lay foorth, and ieſtingly brag of where euer they haunt. To Church they neuer repaire. Not in all theyr whole life would they heare of GOD, if it were not for their huge ſwearing and for-ſwearing by him.

I am halfe of beliefe it is not a reaſonable ſoule, which effecteth motion and ſpeech in them, but a ſoule imitating deuill, who (the more to deſpite God,) goes and enlyueth ſuch licentious ſhapes, and (in them) enacteth more abhomination and villany, then hee coulde in the euilleſt of euill functions, which is, in deuilling it ſimply. I wonder there is any of theſe ſhee retayling bodie-traffiquers, which when a man commeth to try thē, will eaſily credit him to be a man, & not rather ſuſpect hym to be a forme-ſhyfting deuill, diſguiſed in mans lykeneſſe. Vtterly are they giuen ouer to the deuill, and he is theyr God, ſince they ſerue him & not God. With many of their mercenary predeceſſors, in the proportion of men, haue deuils had carnall copulation. A guilty conſcience hath occaſion to diſtruſt euery thing.

Sathan would thinke it a diſhonour to him, if hee ſhuld not tempt & winne vnto him, thoſe whō weake-witted man can tempt and winne vnto him. Neuer will they reſiſt ſathans temptations, that cannot reſiſt the temptations of a fleſhly tongue. In a damnable ſtate are you, ô yee excrementall veſſels of luſt. In ſelling your bodies to ſinne, you ſell them to the deuill, and with a little money hee buys them at your hands from Chriſt, that payd ſo deere a pryce for them.

Halfe a Crowne or little more, (or ſome-times leſſe,) is the ſette pryce of a ſtrumpets ſoule. The deuill needeth neuer to tempt her, when / for ſo ſmall a value he may haue her. Wee hate and cry out againſt them, that like Turkes and Moores ſell their Chriſtian bretheren as ſlaues: how much more ought wee to hate & cry out againſt them, that ſel themſelues and their ſoules vnto ſinne as ſlaues? Thoſe ſkin-playſtring Painters, (of whom in the treaty of gorgeous attyre we dilated,) doe not ſo much alter God's image, (by artificiall ouer-beautifying theyr bodies,) as theſe doe, by debaſing themſelues to euery one that bringes coyne.

Ere they come to forty, you ſhall ſee them worne to the bare bone. At twenty their liuely colour is loſt, theyr faces are ſodden & perboyled with French ſurfets. That colour on their cheekes you behold ſuperficializd, is but ſir Iohn whites, or ſir Iohn Redcaps liuery. The Alcumiſt of Quickſiluer, makes gold. Theſe (our openers to all commers,) with quickning and conceiuing, get gold. The ſoules they bring forth, at the latter day ſhall ſtande vp and giue euidence againſt them. The deuill to enfranchiſe them of hell, ſhall doe no more but produce the miſbegotten of theyr loynes. Thoſe that haue beene daily Fornicatreſſes and yet are vnfruitful, hee ſhall accuſe of ten thouſand

murders, by confuſion of ſeedes, and barrayning theyr wombes by drugges. There is no ſuch murderer on the face of the earth as a whore. Not onely ſhall ſhe be araigned and impeached, of defeating an infinite number of Gods images: but of defacing and deſtroying the moulde, wherin he hath appointed them to be caſt.

To whom much is giuen, of them ſhall much bee required. God hauing giuen them excellent gifts of beauty & wit, requireth at theyr hands excellent increaſe of thē, which when he ſhall find contrary, he will c[o]nuert the exceſſe of / his graces and gyfts, to the exceſſe of ſcourges & curſes. Tell me you diſſolute harlots, what increaſe do you render to God, of your wits or your beauties, but wantonneſſe? The vnworthieſt are you of life, of anie that liue. All your life time you doe nothing but ſpoyle others, and ſpoyle your ſelues. You marre your mindes & your beauties both at once, by putting them out to bad vſes. What are you but ſincks and priuies to ſwallow in mens filth?

If God (as in *Eſay.* 21.) ſhold aſke our watchman the deuill, *Cuſtos, quid de nocte?* Watchman what ſeeſt thou? what ſeeſt thou in *London* by night? He would anſwer, I ſee a number of whores making men drunke, to coſen them of theyr money. I ſee others of them, ſharing halfe

with the Baudes their Hoſteſſes, & laughing at the Punies they haue lurched. Others, meeting with their cut-purſe Paramours in the darke, to whom they deliuer what they haue beene getting all day for a dozen. I ſee reuelling, dauncing, and banquetting till midnight. I ſee a number of wiues cockulding their huſbandes, vnder pretence of going to their next neighbours labour. I ſee Gentleweomen, baking in their painting on their faces, by the fire, and burning out many pounds of Candle in pinning their treble rebaters, when they wil not beſtow the ſnuffe of a light on looking on anie good Booke. I ſee theft, murder and conſpiracie, following their buſines verie cloſelie. What would you haue more? Thoſe whom the Sunne ſees not in a month together, I nowe ſee in their cuppes and their iolitie.

Well conceited was that Italian, who writ the Supplication to Candle-light, earneſtly deſiring her by writing, to diſcloſe vnto him, the rare ſecretes ſhee ſawe in her Emperie.

One / Iudgement-day is ſcarce enough for God, to take the confeſſion alone of Candle-light. He had neede of a night of iudgement as well as a day, to endite the ſinners of the night.

Prouident Iuſtices, to whom theſe abuſes redreſſe appertaineth, take a little paines to viſite theſe houſes of hoſpitality by night, and you ſhall ſee

what Courtes of good fellowſhip they keepe. Hoyſe vppe Baudes in the Subſidie booke, for the plentie they liue in, is princelie. A great office is not ſo gainefull, as the principalſhip of a Colledge of Curtizans. No Merchant in ritches, may compare with thoſe Merchants of maidenhead, if theyr female Inmates were not ſo fleeting & vncertaine. Thys is a tricke amongſt all Baudes, they will faine themſelues to be zealous Catholiques: and whereas they dare not come to Church, or into any open aſſembly, for wondering and howting at, they pretend ſcrupoloſity of conſcience, and that they refraine onely for religion. So if they be impriſoned or carried to Bridewel for their baudrie, they giue out they ſuffer for the Church.

Great cunning doe they aſcribe to their arte, as the diſcerning (by the very countenaunce) a man that hath Crownes in his purſe: the fine cloſing in with the next Iuſtice, or Aldermans deputy of the ward: the winning loue of neyghbours round about, to repell violence, if haply their houſes ſhoulde be enuirond, or any in them proue vnrulie, (being pilled and pould too vnconſcionably.) They fore-caſt for back-doores, to come in and out by vndiſcouerd. Slyding windowes alſo, and trappe-bordes in floars, to hyde whores behind and vnder, with falſe counterfet panes in walls, to be opened

and ſhut like a wicket. Some one Gentleman generally acquainted, they giue his admiſſion vnto, ſans fee, & free priuiledge thence / forward in theyr Nunnery, to procure them frequentance. Awake your wits, graue authorized Lawe-diſtributers, and ſhew your ſelues as inſinuatiue ſubtile, in ſmoaking this Citty-ſodoming trade out of his ſtarting-holes, as the profeſſors of it are in vnder propping it. Eyther you doe not, or will not diſcend into their deepe-iugling leger-demaine. Any excuſe or vnlikely pretext goes for payment. Sette vppe a ſhoppe of incontinencie who ſo will, let hym haue but one letter of an honeſt name to grace it In ſuch a place dwels a wiſe woman that tels fortunes, and ſhee (vnder that ſhadowe,) hath her houſe neuer empty of forlorne vnfortunate Dames, married to olde huſbands.

In another corner, enhabiteth a Phiſition and a Coniurer, who hath corners and ſpare Chambers to hyde carion in, and can coniure vp an vnphiſicall drabbe at all times. In a third place, is there a groſſe-pencild Painter, who works all in oyle-colours, & vnder colour of drawing of pictures, drawes more to his ſhady Pauilion, then depart thence pure Veſtals. Lodge theſe Baudes any ſuſpicious Gentlewoman, and being aſkt what ſhee is, (bc ſhe young and braue,) they will

aunſwer, that ſhee is an Eſquires or Knights daughter, ſent vp to be plac't with I wote not what Lady or Counteſſe. Bee ſhee of middle yeeres, ſhee is a widdow that hath ſutes in Lawe here at the Tearme, and hath beene a long Counſaile table petitioner. Be ſhee but ciuilly plaine, and in her apparraile cittizinizd, ſhee is the good-wiues Niece, or neere Kinſwoman.

Thus haue they euaſions for all obiections, and are neuer (lightly) brought in queſtion, but when they breake and iarre with their neighbours. Monſtrous creatures are they, meruaile is it fire from heauen conſumes not / *London*, as long as they are in it. A thouſande partes better it were to haue publique Stewes, then to let them keepe priuate Stewes as they doe. The worlde woulde count me the moſt licentiate looſe ſtrayer vnder heauen, if I ſhoulde vnrippe but halfe ſo much of their veneriall machauieliſme, as I haue lookt into. We haue not Engliſh words enough to vnfold it. Poſitions & inſtructions haue they, to make theyr whores a hundred times more whoriſh and treacherous, then theyr owne wicked affects (reſigned to the deuils diſpoſing,) can make them. Waters and receipts haue they to enable a man to the acte after hee is ſpent, dormatiue potions to procure deadly ſleepe, that when the hackney he hath payde for lyes by hym, hee may haue

no power to deale wyth her, but ſhee may ſteale from hym, whiles he is in his deepe memento, and make her gayne of three or foure other.

I am weary of recapitulating theyr rogery. I woulde thoſe that ſhoulde reforme it, woulde take but halfe the paynes in ſupplanting it, that I haue done in diſcloſing it.* Repent, repent, you ruines of intemperaunce, recouer your ſoules though you haue ſudded your bodies. Let not your feete bee faſt locked in the myre of pollution. Meditate but what a brutiſh thing it is, howe ſhort laſting, and but a minute contentiue. If you ſhould lende it (from the beginning to the ending,) but ſutable deſcriptionate politure, or if with your eyes, you coulde but view the meeting of venums, I know it wold worke in ſome of you an abiuring diſlike.

Conſider but what lothſome things are engendred of the exceſſe of it, and how the ſoule (which was made to mount vpward,) in the heate of it deſcends downward. Sinne enough of your ſelues (weomen) haue you, you neede / haue no ſinne put into you. Your fleſh of the own accord, will corrupt faſter then you would, though you corrupt it not before his time, with inordinate carnall ſluttiſhnes. Make not your bodies ſtincking dungeons for diſeaſes to dwell in: impriſon not your ſoules in a ſinck.

To you men, this admonition I will giue, be prodigal any way, rather then giue a whore an

earneſt pennie of her perdition. *Salomon* ſayth, *Qui nutrit ſcortum perdit ſubſtantiam*, Hee that keepeth a harlot, ſquandreth hys ſubſtance (Prou. 29). Paule ſaith, *Qui fornicatur in corpus ſuum peccat*, He which committeth fornication, ſinneth againſt hys owne fleſh (1 Cor. 6). In the Acts it is ſayde, *Abſtinete vos a fornicatione*, Abſtaine from fornication (Acts 15). In the Epiſtle to the Galathians, *The workes of the fleſh, are adultery, fornications*, &c. In the Epiſtle to the Epheſians, *No whoremonger, adulterer, or couetous perſon, ſhall enter into the Kingdome of heauen* (Ephes. 5). Hebrues the 13. *Adulterers God will iudge.* Deuteronomy the 23. *There ſhall not bee a harlot of the Daughters of Iſraell.* Mathew the tenth, *Whom God hath ioyned, let no man ſeperate.* An adulterer goes betwixt, or ſeperates whom God hath ioyned. *Cum cetera poſſit Deus* &c. (Ierom ſuper Amos.) When God can doe all things els, he cannot reſtore a Virgin after ſhe is deflowred. *Læſa pudicitia*, ſayth *Ouid, deferit illa ſemel*, Chaſtitie beeing once ſcarred, is neuer ſalued.

Agamemnon defiling *Briſis*, his wife *Clitemneſtra* playd falſe with *Egiſtus* in the meane time. On the other ſide, *Vliſſes* ſhunning the enchauntments of *Circes*, the ſweet deſcant of the Syrens, and immortality of *Caliſpo*, to liue with his conſtant wife *Penelope*, ſhee (notwithſtanding all the gallant

troupes of Grecian woers enticements, that in her houſe kept a ſtanding court a long time,) kept herſelfe / chaſte for him twenty yeeres. *Solon* ordained that the adulterer ſhould be put to death. The tale of *Seleucus* & hys ſonne is ſtale. I haue made my booke too great already, onely in diſplaying the ſinnes of *London*. Who ſoeuer they be that haue ſoules, and woulde in no meanes haue them miſcarry, let them remember that of S. *Auguſtine*, *In pollutione anima fit tota caro*, In adulterie or fornication, the ſoule is made all fleſh, & is wholie employde in impoueriſhing and debilitating the fleſhe. *Quidam dixit olim, diues eram dudum, ſed tria mei fecerunt nudum, alea, vina, venus, tribus his factus ſum egenus.* There was a man ſayd late, hee was in ritch eſtate, but 3. things haue vndone hym, froward Dice, Wine and Weomen: onely from theſe three things, all his confuſion ſprings.

The thyrd deriuatiue of Delicacie, is ſloth, of which I will ſay a word or two, and ſo ſhake hands with all the Sonnes and Daughters of Pride. Security the laſt deuident of Delicacy, it includeth in it: for ſecurity is nothing but the effect of ſloth, therfore will I handle both vnder one. It is a ſinne which is good for nothing, but to be Dame Lecheries Keeper when ſhe lyes in. Hee or ſhee that is poſſeſſed with Sloth, is ſlow in good works,

ſlowe in comming to Sermons, ſlowe in looking after thrift, ſlow in reſiſting temptations, ſlowe in defending any good cauſe. And of theſe fore-ſlowers it is ſayde, Thoſe that be neyther hote nor cold, I will ſpue them out of my mouth. *Reuela.* the 3.

There is a certaine kind of good ſloth, as to be ſlowe to anger, ſlowe to iudgement, ſlowe to reuenge. But there is a ſloth vnto iudgement, which is alſo an ill ſloth. As when a poore mans cauſe hangs ſo long in Court ere it can be decided, that through the Iudges ſloth hee is vndone / with following of it. There is a ſloth alſo in puniſhing ſinne, as when Magiſtrates will haue theyr eyes put out with gyfts, and will not ſee it, but winck at it, till they be broad-waked with the generall cry of the Common-wealth. There is a ſloth of Souldioury, as of thoſe that come from the warres, and will not fall to anything afterward, but coſen, begge and robbe. There is a ſloth of the Miniſtry, as of thoſe that after they be Beneficed, will neuer preach. *Doth the wild Aſſe bray,* ſaith Iob (Iob. 6.) *when he hath graſſe, or loweth the Oxe when he hath fodder?* No more doe a great ſorte of our Diuines after they haue lyuing. They haue learned to ſpare theyr tongues againſt they are to plead for greater preferment. So haue a nũber of Lawyers learned to ſpare theyr eares, againſt golden Aduo-

cates come to pleade to them. They cannot heare except their eares be rubd with the oyle of angels: they muſt haue a ſpurre to prick on an old dogge, a few Spur Rials to remedy deafnes.

Others there are (though not of the ſame order) that can neuer heare, but when they are flattered, & they cry continually to their Preachers, *Loquere nobis placentia, Loquere nobis placentia* (Eſay, 30). Speake to vs nothing but pleaſing things. And euen as *Archabius* the Trumpeter, had more giuen him to ceaſe thē to ſound, (the noiſe that he made was ſo harſh,) ſo wil they giue them more to ceaſe then to ſound, to corrupt them then to make them ſound, to feede their ſores then to launch thē. The noiſe of iudgements which they pronounce, ſoundeth too harſhe in theyr eares. They muſt haue *Orpheus* melodie, whō the *Ciconian* weomen tore in peeces, becauſe with his muſique, hee corrupted and effeminated theyr men. *Guido* ſaith (Guido in muſica), There are certaine deuils that can abide no muſick, theſe are contrary deuils, for they delight in nothing but the / muſique of flattery. Mouing words pleaſe them ; but they heare them but as a paſſion in a play, which maketh them rauiſhtly melancholy, and nere renteth the hart.

The Delicacie both of men & women in *London*, will enforce the Lord to turne all their

plenty to ſcarcity, their tunes of wantonneſſe, to the alarums of warre, and to leaue their houſe deſolate vnto them.

How the Lord hath begunne to leaue our houſe deſolate vnto vs, let vs enter into the conſideration thereof with our ſelues. At this inſtant is a generall plague diſperſt throughout our Land. No voyce is hearde in our ſtreetes, but that of *Ieremy* (Ierem. 9.) *Call for the mourning weomen, that they may come and take vp a lamentation for vs, for death is come into our windowes, and entred into our Pallaces.* God hath ſtriken vs, but we haue not ſorrowed, of hys heauieſt correction wee make a ieſt (Ierem. 5.). Wee are not mooued with that which he hath ſent to amaze vs: As it is in *Ezechiell, They will not heare thee, for they will not heare me* (Ezech. 3.): So they will not, nor cannot heare God in his viſitation, which haue refuſed to heare him in his Preachers. For your contempt and neglect of hearing Gods Preachers, euen as S. *Iohn Baptiſt* ſayd, *There was one come into the world more mighty then he, that carried his fanne in his hand,* So ſay I, there is one come into the worlde, more mighty then the word preached, which is the Lorde in this preſent viſitation: He carrieth his fanne in his hand to purge his Floore. All the chaffe of carnal Goſpellers, that are blowne from

hym with euery wind of vanity or aduerſity, he ſhall purge from amongſt you.

A time of ſpringing and growing haue we had, nowe is our mercifull Father come to demaunde fruite of vs. The fruite of fayth, the fruite of good works, the fruite of patience and long ſuffering. If he find no fruite in vs, he / will ſay to vs as hee ſayd to the Figge-tree, on which he found nothing but leaues, *Neuer fruite growe on thee henceforward*, (Math. 21. 19). And incontinent it withered, and incontinent Death ſhall ſeaze on vs. From the mouth of the Lord I ſpeake it, Except in time you conuert, and bring forth the fruites of good life, the Kingdome of GOD ſhall be taken from you, and giuen to a Nation bringing forth worthy fruits thereof. With the two blinde men that ſatte by the High-way ſide, when Chriſt came from *Iericho* (Math. 20. 19), we haue cryed a long time, *Lord haue mercy vpon vs, Lord haue mercy vpon vs, O Sonne of Dauid, haue mercie vpon vs:* and loe, our eyes haue been opened, the light of the Goſpell hath appeared vnto vs ; But (like thoſe blind-men) after our eyes were opened, after the lyght of the Goſpell hath appeared vnto vs, we haue refuſed to follow Chriſt.

You Vſurers and Engroſſers of Corne, by your hoording vp of gold and graine, tyll it is

mould, ruſty, Moath-eaten, and almoſt infects the ayre with the ſtinche, yòu haue taught God to hoord vp your iniquities and tranſgreſſions, tyll mouldineſſe, putrifaction and muſtineſſe enforceth hym to open them: and being opened, they ſo poyſon the ayre with theyr ill ſauour, that from them proceedeth thys perrilſome contagion. The Land is full of adulterers, & for this cauſe the Lord mourneth (Ierem. 23.) The Land is full of Extortioners, full of proude men, full of hypocrites, full of murderers (Eſay 24.) This is the cauſe why the Sword deuoureth abroade, and the Peſtilence at home. Wicked deedes haue preuailed againſt vs. *Howe long* (ſaith Ieremie 12.) *ſhall the Land mourne, and the hearbes of euery field wither, for the wickedneſſe of the Inhabitants that dwell therein?* Our Lord mournes for the ſick neſſe, the hearbes of the field haue withered for want of raine, yet will / no man depart from his wickedneſſe. Poſt ouer the Plague to what naturall cauſe you will, I poſitiuelie affirme it is for ſinne. *For ſinne* (ſaid the Lord by the fore-named Ieremy (Ierem. 21.) *I will ſmyte the inhabitants of Ieruſalem, and man and beaſt ſhall die of a great peſtilence. I will bring a Plague vpon you, that whoſoeuer heareth of it, his eares ſhal tingle.* Eyther take away the cauſe, or there is no remouing of the effect.

Lonaon, thou art the ſeeded Garden of ſinne, the Sea that ſucks in all the ſcummy chanels of the Realme. The honeſteſt in thee (for the moſt,) are eyther Lawyers or Vſurers. Deceite is that which aduaunceth the greater ſorte of thy chiefeſt; Let them looke that theyr ritches ſhall ruſt and canker, being wet & dewed with Orphans teares. The Lord thinketh, it were as good for him to kill with the Plague, as to let them kill with oppreſſion. He beholdeth from on hie al ſubtile conueiances, and recogniſances. He beholdeth how they peruert foundations, and will not beſtow the Bequeathers free almes, but for brybes, or for friendſhip. I pray God they take not the like courſe, in preferring poore mens chyldren into theyr Hoſpitals, and conuerting the impotents mony to theyr priuate vſury.

God likewiſe beholdeth, how to beguile a ſely young Gentleman of his Land, they will crouch cap in hande, play the Brokers, Baudes, Apron-ſquires, Pandars, or any thing. Let vs leaue of the Prouerbe which we vſe to a cruell dealer, ſaying: Goe thy waies, Thou art a Iewe: and ſay, Goe thy waies, Thou art a Londoner. For then Londoners, are none more hard harted and cruell. Is it not a common prouerbe amongſt vs, whē any man hath coſend or gone beyonde vs, to ſay, Hee hath playde the Merchant with

vs? But Merchants, they turne it another way, / and ſay, He hath playd the Gentleman with them. The Snake eateth the Toade, and the Toade the Snaile. The Merchant eates vp the Gentleman, the Gentleman eates vp the Yeoman, and all three do nothing but exclaime one vpon another.

The head of *Daniels* Image was of beaten golde, but his feete iron (Dan. 2. 23.) Our head or our Souerayne is all of golde, golden in her lookes, golden in her thoughts, in her words and deedes golden. We her feete or her ſubiects, all yron. Though for her vertues ſake, and the prayers of his diſperſed Congregation, God prorogeth our deſolation for a while, yet wee muſt not thinke, but at one time or other, he will ſmyte vs and plague vs. Hee ſhall not take away our ſinne, becauſe wee will not confeſſe with *Dauid*, that we haue ſinned: or if wee doe ſo confeſſe, wee holde it full ſatiſfaction for it, without any reformation or amendement. In thys time of infection, we purge our houſes, our bodies and our ſtreetes, and looke to all but our ſoules.

The *Pſalmiſt* was of another mind, for he ſaid, *O Lord I haue purged and clenſed my ſpirit.* (Pſalm 76.) Bleſſed are they that are cleane in hart, howe euer theyr houſes be infected. There were thē in the heate of the ſicknes, that thought to purge

and clenſe theyr houſes, by conueying their infected ſeruaunts forth by night into the fieldes, which there ſtarued and dyed, for want of reliefe and warme-keeping. Such mercileſſe Canibals, (in ſteade of purging theyr ſpyrits and theyr houſes,) haue thereby doubled the Plague on them and theyr houſes. In Grayes-Inne, Clarkenwell, Finsbury, and Moore-fieldes, wyth myne owne eyes haue I ſeene halfe a dozen of ſuch lamentable out-caſts. Theyr Bretheren & their Kinſfolkes, haue offered large ſummes of money, to gette them conueied into / any out-houſe, and no man would earne it, no man would receiue them. Curſing and rauing by the High-way ſide, haue they expired, & theyr Maiſters neuer ſent to them, nor ſuccourd them. The feare of God is come amongſt vs, and the loue of God gone from vs.

If Chriſt were now naked and viſited, naked and viſited ſhould he be, for none would come neere him. They would rather forſweare him and defie him, then come within forty foote of him. In other Lands, they haue Hoſpitals, whether their infected are tranſported, preſently after they are ſtrooken. They haue one Hoſpitall, for thoſe that haue been in the houſes with the infected, and are not yet tainted: another for thoſe that are taynted, and haue the ſores ryſen

on them, but not broken out. A third, for thoſe that both haue the ſores, & haue them broken out on them. We haue no prouiſion but mixing hand ouer heade, the ſicke with the whole. A halfe-penny a month to the poore mans boxe, we count our vtter empoueriſhing. I haue hearde Trauailers of credite auouch, that in *London*, is not gyuen the tenth part of that almes in a weeke, which in the pooreſt beſieged Citty of Fraunce is gyuen in a day. What, is our religion all au[a]rice and no good works? Becauſe we may not build Monaſteries, or haue Maſſes, Dirges, or Trentals ſung for our ſoules, are there no deeds of mercy that God hath enioyned vs?

Our dogges are fedde with the crumbes that fal from our Tables. Our Chriſtian bretheren are famiſht, for want of the crumbes that fall from our Tables. Take it of me rich-men expreſly, that it is not your owne which you haue purchaſt with your induſtry: it is part of it the poores, parte your Princes, parte your Preachers. You ought to poſſeſſe no more, then will moderatly ſuſtaine your / houſe and your family. Chriſt gaue all the victuall he had, to thoſe that flocked to heare his Sermons. We haue no ſuch promiſe-founded plea at the day of al fleſh, as that in Chriſts name we haue done almes-deeds. How would we with our

charity, ſuſtaine ſo many mendicant orders of Religion, as we heere-to-fore haue, & as now at thys very houre beyond Sea are, if wee cannot keepe and cherriſh the caſuall poore amongſt vs? Neuer was there a ſimple liberall relieuer of the poore, but proſpered in moſt things he went about. The cauſe that ſome of you cannot proſper, is, for you put out ſo little to intereſt to the poore.

No thankſ-worthy exhibitions, or reaſonable penſions, will you contribute to maymd Souldiours, or poore Schollers, as other Nations doe, but ſuffer other Nations with your diſcontented poore, to Arme themſelues againſt you. Not halfe the Prieſtes that haue beene ſent from them into *England*, had hether been ſent, or euer fledde hence, if the Crampe had not helde cloſe your purſe ſtrings. The lyuings of Colledges, by you are not increaſed, but diminiſhed: becauſe thoſe that firſt rayſed them, had a ſuperſtitious intent, none of vs euer after, will haue any Chriſtian charitable intent.

In the dayes of *Salomon*, gold and ſiluer bare no price. In theſe our dayes, (which are the dayes of ſathan,) nought but they beare any price. God is deſpiſed in compariſon of them. *Demas* forſooke Chriſt for the worlde ; in this our deceaſing couetous world, *Demas* hath more followers

then Chriſt. An old Vſurer that hath nere an heyre, rakes vp thirty or forty thouſande pounds together in a hutch, will not part with a penny, fares miſerably, dyes ſuddainly, and leaues thoſe the fruites of hys niggardize, to them that neuer thanke him.

Hee / that beſtoweth any thing on a Colledge or Hoſpitall, to the worlds end ſhal haue his name remembred, in daily thankſgyuing to God for him : otherwiſe hee perriſheth as the Pellitory on the wall, or the weede on the houſe toppe, that groweth onely to wither ; Of all his wealth no good man reaping any benefite, none but Canckers, pryſons, and bard Cheſtes, liue to report hee was ritch. Thoſe great bard Cheſtes he carries on hys backe to Heauen gates, and none ſo burdened, is permitted to enter.

There is no Male of any kinde, hath apparance of breaſtes but man, and hee hauing them, giues no ſucke with them at all. Such dry-nurſes are our Engliſh Cormogeons ; they haue breaſts, but giue no ſuck with them. They haue treaſure innumerable, but doe no good with it. All the Abbey-lands that were the abſtracts from impertinent almes, nowe ſcarce afforde a meales meate of almes. A penny beſtowed on the poore, is abridged out of houſe-keeping. All muſt be for their Chyldren that ſpend more then all. More

proſperous chyldren ſhould they haue, were they more open handed. The Plague of God threatens, to ſhorten both them and theyr children, becauſe they ſhorten theyr hands for the poore. To no cauſe referre I this preſent mortality but to couetiſe.

Let couetiſe be enlarged out of durance, the infected ayre will vncongeale, and the wombes of the contagious Clowdes will be clenſed. Pray and diſtribute you gorbellied Mammoniſts; without prayer and diſtribution, or almoſt thinking of GOD, haue you congeſted thoſe refulgent maſſes of ſubſtaunce. With the deſtribution of them, (if you looke for ſaluation,) your ſoules muſt you raunſome from Belial. And fortunate are you, if / with tedious interceſſions and prayers, you may gette your raunſome accepted of. Nothing of all your droſſe (going downe into the earth) ſhall you take with you: you ſhal cary no more hence, *Niſi parua quod vrna capit*, but a Coffyn and a winding-ſheete.

They haue ſlept theyr ſleepe, ſaith *Dauid* (Pſalm 75.), and all the men of riches, haue found none of their treaſure in their owne hands after theyr ſleepe was ended. Poore men, to you I ſpeake, (for ritch men haue theyr Country Granges to flye to from contagion,) humble your ſoules with faſting and prayer. *Elias* and *Moyſes* by their

faſting and prayer, were filled with the familiarity of God. Entreate the Lord that he would paſſe ouer your houſes, as in Egypt hee paſt ouer the houſes of the Iſraelites firſt-borne: Beſeech him, with the *Gerazens*, (into whoſe Heardes of Swine the deuils were ſent,) to depart (with his heauy iudgements) out of your quarters. Though he ſeemeth a little to ſleepe, (as when hee was on the Sea with his Diſciples, and the tempeſt aroſe,) yet if you awake him with your out-crying prayers, as the Apoſtles did, ſaying: *Lord ſaue vs, Lord ſaue vs, or wee periſh*, hee will commaund the windes and the Sea, controule the contagion and the ſickenes, and make a calme enſue, heale euery diſeaſe and languor amongſt you.

In the day of my trouble, (ſaith the fore-named profeticall King: Pſalm 77) *I ſought vnto the Lorde, my ſore ran & ceaſed not in the night, my ſoule refuſed comfort. I did thinke vpon God, and was troubled, I prayed, and my ſpyrit was ful of anguiſh.* Let vs ſeeke vnto the Lorde in like ſorte, let our ſoules refuſe comfort, let vs thinke vpon him & be humbled, let vs pray, and fill our ſpyrits ful of anguiſh, til ſuch time as he turneth our affliction from vs. If wee be not thus humbled, if our ſpyrits bee not poſſeſſed with an anguiſh, / but we make a ſport and flea-byting of his fearefull viſitation, and thinke (without our

prayers) the ſeaſon of the yeere wil ceaſe it, hee wil ſende a rougher ſtringed ſcourge amongſt vs, a deſolation that ſhall furrow deeper in our ſides, and roote out the memoriall of vs.

If (ſaith the Apoſtle to the Hebrues: Hebr. 12.) *they eſcaped not which refuſed him that ſpake on earth, much more ſhall they not eſcape, that turne away from him that ſpeaketh to them from heauen.* Now it is that God ſpeaketh to vs frō heauen, now if wee turne away from him, or wil not turne to him, there ſhall not one of vs eſcape.

In the time of *Gregory Naſianzene*, (if wee may credite Eccleſiaſticall recordes,) there ſp[r]ung vp the direfulleſt mortality in Rome, that man-kinde hath beene acquainted with: ſcarce able were the lyuing to bury the dead, and not ſo much but their ſtreets were digged vp for graues; Which this holy Father (with no little cōmiſerate hart-bleeding) beholding, commanded all the Clergie (for hee was at that time their chiefe Biſhop) to aſſemble in prayer and ſupplications, & deale forcinglie beſeeching with God, to intermit his furie and forgiue them. For all this, not any whit it abated: hee tooke no pitty on them. There-with that reuerend Paſtor, (entranced to hell in his thoughts for the diſtreſſe of his people,) cauſed al the Cittizens young and old, to be called foorth theyr houſes, and attende him in a howling

proceſſion. Vppe and downe the ſtreetes, from one end of the Citty to the other he ledde them, and Preachers (or Captains ouer multitudes) were ſette to direct & encourage them in their Inuocations and Orizons. Foure dayes together, in this feruent exerciſe, he detained thē. In thoſe places where the mortality raged moſt, a ſtande would / hee make halfe a day, and with reiterated ſolicitings, and proſtrate voyce-crazing vehemencie, breake ope a broade clowde-diſperſing paſſage, to the throne of mercy.

The foure dayes concluded, and that with their bellowing clamors, and breaſt-embolning ſighes, they had enforced a ſufficient breache in the Firmament, there appeared a bright ſunne-arraied Angell, ſtanding with a reaking bloody ſword in his hand, in the chiefe gate of theyr Citty, which (theẏ comming neere) in all theyr ſights, on hys arme hee wiped and put vp: and (in that very inſtant) throughout the Citty, the plague ceaſed. Some (peraduenture) may take exceptions againſt the certainty heereof, but if we will authorize anything in the Romaine or Eccleſiaſticall hiſtories, we muſt aſcribe truth as wel vnto this. I would ſee him that could giue me any other reaſon but thys, of the building of the yet extant gate and Caſtle of S. *Angelos*, on both which, the Angell with hys ſword drawne is artificially en-

grauen. True, or not true, the example can doe no harme : We will not be too haſtie to imitate it.

In ſtead of humbling our ſelues after this manner, and wearying God with our cryes and lamentations, wee fall a drinking and bouſing, & making ieſtes of his frowning caſtigation. As Babes ſmyle and laugh in theyr ſleepe, ſo we (ſurpriſed with a lethargy of ſinne,) do nothing but laugh and ieſt in the midſt of our ſleepie ſecurity. Wee ſcoffe and are iocund, when the ſworde is ready to goe through vs. On our wine-benches we bidde a *Fico* for tenne thouſand Plagues.

Him as a timerous milke-ſoppe we deride, that takes any antidote againſt it. Vpon the poynt of Gods ſword wee will runne as he is in ſtryking : ruſh into houſes that are / infected, as it were to out-face him. *My ſonne* (ſayth the Apoſtle,) *deſpiſe not the chaſtiſement of the Lorde* (Hebr. 12. 5.). The Lordes chaſtiſing wee thinke to eſcape, by deſpyſing it. *Quod in communi poſſidetur ab omnibus negligitur.* That which is diſperſt, of all is deſpiſed. *Eſt tentatio adducens peccatum, et tentatio probans fidem.* There is a temptation leading to ſinne, and a temptation trying our fayth. The temptation of this our viſitation, hath both ledde vs to ſinne, and tryed our fayth. It hath ledde vs to ſinne, in that it hath

hardned our harts, and we haue not humbled our ſelues vnder it as wee ſhould. It hath tryed our fayth to be a preſumptuous and raſh fayth, and that it is built on no firme foundation. *Bleſſed is the man*, ſaith *Iob*, *whom God correcteth*, (Iob 5. 17.) Curſed are we, for God correcteth vs, and we regard it not.

As the holy Ghoſt willeth vs, not to deſpiſe the chaſtiſing of God, ſo he wold haue vs not to faint when we are rebuked of him, and thereof hee giueth a reaſon, *For whom the Lord loueth, he chaſtiſeth, and he ſcourgeth euery Sonne he receiueth.* As there be drunken deſpyſers of Gods preſent chaſtiſement, ſo are there them that faynt too much vnder it: that thinke it lyes not in the Lordes power to reſtore them: that no prayers or repentaunce may repriue them; that imagine, (ſince GOD in thys world hath forſooke them,) he wil for euer forſake thē. Thus they argument againſt themſelues, He that denieth vs a ſmall requeſt, of the prolongment of a fewe earthlie dayes, he will ſurely ſtoppe his eares, when in a greater ſute (for the life eternall) we ſhall importune him.

O no, fooliſh men you erre, though long life on earth be a bleſſing, yet it followes not by contradiction, that GOD curſeth all thoſe whoſe dayes hee ſhortens. Many except theyr dayes were

ſhortned, wold neuer be ſaued. / Many in theyr prime and beſt yeeres, are raught hence, becauſe the world is vnworthy of them, and they are more worthy of heauen, then the world. The good King *Ioſias*, was taken away in his youth. Our Sauiour was takē vp in his beſt youthly age. Others for their ſins, the Lord by vntimely death puniſheth in this world, that they may be abſolued in the world to come. A large account of them ſhall he demaund, to whom he lendeth long life. Whom God chaſtiſeth or cutteth of, hee loueth: halfe his account he cutts of. Euery ſon hee ſcourgeth that hee receiueth.

Hath God chaſtiſed or ſcourged ſuch a man by the ſicknes, he is not a greater ſinner then thou whō he hath not chaſtiſed, but he loueth him better then thee, for in his chaſtiſing, he hath ſhewed more care ouer him then he hath ouer thee. Few men defamed with any notorious vice, can I heare of, that haue dyed of this ſickneſſe. God chaſtiſeth his Sonnes and not baſtards. No Sonnes of God are we, but baſtards, vntill we be chaſtned. The Fathers of our earthly bodies, for a few dayes chaſtiſe vs at theyr pleaſure, but God chaſtiſeth vs for our profite, that we may be partakers of his holines (Heb. 12. 8, 9). The Fathers of our earthly bodies, though they beate vs and chaſtiſe vs, yet cannot (for all the payne they put vs

to) enfeofe vs in glory perpetuall: for howe ſhoulde they doo that for vs, which they cannot doe for themſelues? Onely becauſe they are to benefite vs, with a litle tranſitory chaffe, they tyranniſe and raigne ouer vs: and therefore more auſtere are they to keepe vs in obedience, for we ſhould not (after theyr death) lauiſhly miſpende the labours of theyr parſimony.

The guerdon they giue us, (for all theyr inflicted ſorrow and ſmart,) is that which they muſt leaue in ſpite of / theyr harts, & cannot themſelues keepe any longer. They giue vs place, that in ſelfe-ſame ſort we may gyue place to others. But God our Redeemer, Chaſtiſer and Father, corrects vs, that wee may receiue no corruptiue inheritaunce, (ſuch as in this life we receiue, by the wayning of our earthly Fathers,) but a neuer fayling inheritaunce, where we ſhall haue our Father himſelfe for our inheritaunce.

O what a bleſſed thing is it to bee chaſtiſed of the Lord. Is it not better (ô *London*) that God correct thee, and loue thee, then forbeare thee, and forſake thee? He is a iuſt God, and muſt puniſh eyther in thys life, or in the lyfe to come. Though thou conſidereſt onely the things before thee, yet he being a louing fore-ſeeing father for thee, and knowing the intollerableneſſe of the neuer quenched Fornace (which for ſinne he hath prepared,) will not

conſent to thine owne childiſh wiſhes, of winking at thee heere on earth, (where though he did ſpare thee, thou ſhouldſt haue no perfect tranquillity,) but with a ſhort light puniſhment, acquiteth thee from the puniſhment, & eternally incomprehenſible tortures.

When Preachers threaten vs for ſinne, with thys adiunct eternall, as paynes eternall, eternall damnation, eternall horror and vexation, we heare them as words of courſe, but neuer diue right downe into theyr bottomleſſe ſence. A confuſed modell and miſty figure of Hell haue we, conglomorate in our braynes, drouſily dreaming that it is a place vnder earth, vnceſſantly vomiting flames like *Ætna*, or *Mongiball*, and fraught full of fire and Brimſtone, but we neuer follow the meditation of it ſo farre, (were it nothing els,) as to thinke what a thing it is to lyue in it perpetually.

It / is a thouſand thouſand times worſer, then to be ſtaked on the toppe of *Ætna* or *Mongiball*. A hundred thouſande times more then thought can attract, or ſuppoſition apprehend. But eternally to liue in it, that makes it the hell, though the torment were but trifling. Signified this word eternal, but ſome fixe thouſand yeeres, (which is about the diſtance from *Adam*,) in our comprehenſion it were a thing beyond mind, inſomuch as wee deeme it an impatient ſpectacle, to ſee a Traytour but halfe

an houre groning vnder the Hangmans hands. What then is it, to liue in threeſcore times more griding diſcruciament of dying, a yere, a hundred yeere, a thouſand yeere, ſixe thouſand yeere, ſixty thouſand yeere, more thouſandes then can be numbred in a thouſand yeeres; ſo much importeth this word eternal, or for euer.

Though all the men that euer God made, were hundred handed like *Briareus*, and ſhoulde all at once take pennes in their hundred handes, and doe nothing in a whole age together, but ſette downe in Figures and characters, as many myllions or thouſands as they could, ſo many millions or thouſands they could neuer ſet down, as this worde of three ſyllables *Eternall*, includeth: an Ocean of yncke would it draw dry to deſcribe it. Hell is a circle which hath no breakings of, or diſcontinuing. Hence blaſphemous Witches and Coniurers, whē they raiſe vp the deuill, drawe a ringed circle all-about hym, that he ſhould not ruſhe out and oppreſſe them: as alſo to humble & debaſe him, in putting him in mind by that circle, of the eternall circle of damnation, wherin God hath confined and ſhut him. What dullards and blockheads are wee, that hearing theſe tearmes of hell and eternall, ſo often ſoun[d]ed in our eares, ſound them ſo ſhallowly, / or if we ſound them as we ſhold, are no more confounded with them? It

ſhould ſeeme we are not too much terrified with them, when for an houres pleaſure, (which hath no taſtes of true pleaſure in it,) we will dare them both to theyr vtmost.

Fowles of the ayre, though neuer ſo empty ſtomackt, flye not for foode into open Pit-fals. *Quæ nimis apparent retia vitat auis*, too open ſnares, euen ſimple birdes doe ſhunne. No Beaſt of the Forreſt, ſpying a gun or a trap layd for him, but eſchewes it. We ſpy and fore-ſee the Pyt-fal, the Nette, the Ginne, the Trappe, that Sathan (our old entrapper) layes for vs, yet wilfully wee (without any flattering hope of foode, without any excellent allurement to entice vs, or hunger to cõſtraine vs,) with full race, will darte our ſelues into them. Yea though Chriſt from the ſkyes, hold out neuer ſo moouing lures vnto vs, all of them (Haggard-like) wee wil turne tayle to, and haſte to the yron fiſt, that holds out nought but a knyfe to enthrill vs.

O if there were no heauen, me thinkes (hauing that vnderſtanding we ought,) we ſhould forbeare to ſinne, if it were but for feare of hell. Our Lawes, with nothing but propoſed penalty, from offending cohibite vs, they allow no rewarde to theyr temperate obſeruants: Gods Lawes, (propoſing both exceeding rewarde and exceeding penalty,) are euery day violated and enfringed.

Eyther wee ſuppoſe him, not able to execute his Lawes, or that (like one of Romes Epicure Emperors,) he more fauoureth their breakers then obeyers: aduancing men ſooner for oppugning then obſeruing them. Farre is hee from that mad-braine fondneſſe; of his Lawes he is not onely not careleſſe, but iealous and zealous, and to the fourth generation purſueth their neglecters.

None / of them he pardons, though for a ſpace he may reſpite. If he delayeth or reſpiteth, his delaying or reſpyting, is but to fetch vp his hand hyer, that be may let it fal on them heauier. His deferring, is the more to infer. Of no ill payment ſhall he complaine, that hath the wages of his wickednes held from him in this world, to receiue them by the whole ſumme in Hell. Could the leaſt and ſenceleſſeſt of our ſences, into the quieteſt corner of hel, be tranſported in a viſion but three minutes, it woulde breede in vs ſuch an agaſting terror, and ſhyuering miſlike of it, that to make vs more wary of ſinne-meriting it, we would haue it painted in our Gardens, our banquetting-houſes, on our gates, in our Gallaries, our Cloſets, our bed-chambers.

Againe, were there no hell but the accuſing of a man's owne conſcience, it were hell, and the profundity of hel to any ſharpe tranſpercing ſoule, that had neuer ſo lyttle inckling of the ioyes of heauen,

to be ſeperate frõ them; to heare and ſee tryumphing and melody, and *Tantalus* like, not bee ſuffered to come neere them, or partake them; to thinke when all els were entred, hee ſhould be excluded. Our beſt methode to preuent this excluding, or ſeparating frõ God's preſence, is heere on earth (what ſoeuer we goe about,) to thinke we ſee him preſent. Let vs fancy the firmament as his face, the all-ſeeing Sun to be his right eye, and the Moone hys left, (although hys eyes are farre more fiery pointed and ſubtile,) that the Starres are but the congemmed twincklings of thoſe his cleare eyes, that the winds are the breath of his noſtrils, and the lightning & tempeſts, the troubled action of hys ire: that his frownes bring forth froſt & ſnowe, and hys ſmiles faire weather, that the Winter is the image of the firſt world, wherein *Adam* was vnparadized, & the fruit-foſtering / ſummer, the repreſentation of the ſeede of womans ſatiſ-fying, for the vnfortunate fruite of lyfe which he plucked. Who is there entertayning theſe diuine alluſiue cogitations, that hath not God vnremoueable in his memory? Hee that hath God in his memorie, and aduaunceth him before his eyes euer-more, will be bridled and pluckt backe, for much abuſion and beſtialneſſe. Many ſinnes be there, which if none but man ſhould ouereye vs offending in, wee woulde neuer exceede,

or offend in. In the preſence of his Prince, the diſſoluteſt miſliuer that lyues, wil not offend or miſgouerne himſelfe: how much more ought we, (abyding alwaies in God's preſence,) preciſely to ſtraighten our pathes. Harde is it when we ſhall haue our Iudge an eye-witnes againſt vs. There is no demurring, or exceptioning againſt his teſtimony.

Purblind *London*, neyther canſt thou ſee that GOD ſees thee, nor ſee into thy ſelfe. Howe long wilt thou clowde his earthly proſpect, with the miſty night of thy mounting inquiries? Therefore hath hee ſmytten thee and ſtrooke thee, becauſe thou wouldeſt not belieue he was preſent with thee. He thought if nothing els might moue thee to looke backe, at leaſt thou wouldeſt looke back to thy ſtriker. Had it not beene, ſo to cauſe thee to looke back & repent, with no croſſe or plague would he haue viſited, or ſought to call thee. He could haue beene reuenged on thee ſuperaboudantly at the day of thy diſſolution, & ſoules general Law-day, though none of thy chyldren or allies, by his hand had been ſepulchred. Hys hande I may well terme it, for on many that are arreſted with the Plague, is the print of a hand ſeene, and in the very moment it firſt takes thẽ, they feele a ſencible blow gyuen them, as it were the hande of ſome ſtander by. / As Gods hand wee will not take it,

but the hande of fortune, the hande of hote weather, the hande of cloſe ſmouldry ayre. The aſtronomers, they aſſigne it to the regiment and operation of Planets. They ſay, *Venus*, *Mars*, or *Saturne*, are motiues therof, and neuer mention our ſinnes, which are his chiefe procreatours. The vulgar menialty conclude, therefore it is like to encreaſe, becauſe a Hearneſhaw (a whole afternone together,) ſate on the top of S. *Peters* Church in Cornehill. They talke of an Oxe that tolde the bell at *Woolwitch*, & howe from an Oxe, hee transformed himſelfe to an olde man, and from an old man to an infant, & frō an infant to a young man. Strange propheticall reports (as touching the ſicknes,) they mutter he gaue out, when in trueth, they are nought els but cleanly coyned lyes, which ſome pleaſant ſportiue wittes haue deuiſed, to gull them moſt groſelie. Vnder Maiſter *Dees* name, the lyke fabulous diuinations haue they bruted, when (good reuerend old man) hee is as farre from any ſuch arrogant preſcience, as the ſuperſtitious ſpreaders of it, are from peace of conſcience.

If we would hunt after ſignes and tokens, we ſhould ominate from our hardnes of hart, and want of charitie amongſt bretheren, that Gods iuſtice is harde entring. No certaine cōiecture is there of the ruine of any kingdom, then theyr reuolting

from God. Certaine coniectures haue we had, that we are reuolted from God, and that our ruine is not far off. In diuers places of our Land, it hath raigned blood, the ground hath been remoued, and horrible deformed byrthes conceiued. Did the Romans take it for an ill ſigne, whē their Capitol was ſtrooken with lightning, how much more ought *London*, to take it for an ill ſigne, when her chiefe ſteeple is ſtrooken with / lightning? They with thunder frō any enterpriſe were disanimated, we nothing are amated. The blazing Starre, the Earthquake, the dearth and famine ſome fewe yeeres ſince, may nothing afright vs. Let vs looke for the ſworde next to remembrance and warne vs. As there is a tyme of peace, ſo is there a time of warre. No proſperity laſteth alwaies. The Lord by a ſolemne oath bound himſelfe to the Iewes, yet when they were obliuious of him, he was obliuious of the couenant he made with their forefathers, and left theyr Citty deſolate vnto them. Shall he not then, (we ſtarting from him, to whō by no bonde he is tyde,) leaue our houſe deſolate vnto vs? Shall we receiue of God (a long time) al good, and ſhall we not looke in the end, to receiue of hym ſome ill? O ye diſobedient chyldren returne, and the Lorde ſhall heale your infirmities (Ierem. 3. 22). Lye downe in your confuſion, & couer your faces with ſhame. From

your youth to thys day, haue you ſinned, and not obeyed the voyce of the Lord your God. Now in the age of your obſtinacie, and vngrateful abandonments, repent and be conuerted. With one vnited interceſſionment, thus reconcile your ſelues vnto hym.

O Lord our refuge from one generation to another, whether from thy ſight ſhall we goe, or whether but to thee, ſhall we flye from thee? Iuſt is thy wrath; it ſendeth no man to hell vniuſtly. Rebuke vs not in thine anger, neyther chaſtiſe vs in thy diſpleaſure. We haue ſinned we confeſſe, & for our ſinnes thou haſt plagued vs, with the ſorrowes of death thou haſt compaſt vs, & thy ſnares haue ouer-tooke vs: out of Natures hande, haſt thou wreſted the ſword of Fate, and now ſlayeſt euery one in thy way. Ah thou preſeruer of men, why haſt thou ſette vs vp as a marke againſt thee? Why wilt thou breake a leafe / driuen to and fro with the wind, & purſue the dry ſtubble? Returne & ſhew thy ſelfe meruailous vpon vs. None haue we like *Moyſes*, to ſtand betwixt life and death for vs. None to offer himſelfe to die for the people, that the Plague may ceaſe. O deere Lorde, for *Ieruſalem* didſt thou die, yet couldſt not driue backe the plagues deſtinate to *Ieruſalem*. No image or likenes of thy *Ieruſalem* on earth, is there left but *London*. Spare

London, for *London* is like the Citty that thou louedſt. Rage not ſo farre againſt *Ieruſalem*, as not onely to deſolate her, but to wreake thy ſelfe on her likenes alſo. All the honor of thy miracles thou looſeſt, which thou haſt ſhewed ſo many and ſundry times, in reſcuing vs with a ſtrong hand from our enemies, if now thou becommeſt our enemie. Let not worldlings iudge thee inconſtant, or vndeliberate in thy choyſe, in ſo ſoone reiecting the Nation thou haſt choſen. In thee we hope beyond hope. Wee haue no reaſon to pray to thee to ſpare vs, and yet haue wee no reaſon to ſpare from prayer, ſince thou haſt wild vs. Thy will be done, which willeth not the death of any ſinner. Death let it kill ſinne in vs, and reſerue vs to prayſe thee. Though thou kilſt vs, wee will prayſe thee: but more prayſe ſhalt thou reape by preſeruing then killing, ſince it is the onely prayſe to preſerue where thou maiſt kill. With the Leaper we cry out, *O Lorde if thou wilt, thou canſt make vs cleane.* We clayme thy promiſe, *that thoſe which mourne ſhall be comforted.*

Comfort vs Lord: we mourne, our bread is mingled with aſhes, and our drinke with teares. With ſo manie Funerals are wee oppreſſed, that wee haue no leyſure to weepe for our ſinnes, for howling for our Sonnes and Daughters. O heare the voyce of our howling, withdraw thy hand from vs, & we

will draw neere vnto thee. Come / Lorde Ieſus come, for as thou art Ieſus, thou art pittifull. Challenge ſome part of our ſinne-procured ſcourge to thy Croſſe. Let it not be ſayd, that thou but halfe ſatiſ-fiedſt for ſinne. We belieue thee to be an abſolute ſatiſ-fier for ſinne. As we belieue, ſo for thy merits ſake, we beſeech thee let it happen vnto vs.

Thus ought euery Chriſtian in *London*, frō the higheſt to the loweſt, to pray. From God's iuſtice wee muſt appeale to his mercy. As the French King, *Frauncis* the firſt, a woman kneeling to hym for iuſtice, ſayd vnto her, Stand vp woman, for iuſtice I owe thee, if thou begſt any thing, beg for mercy. So if we begge of GOD for anie thing, let vs begge for mercy, for iuſtice hee owes vs. Mercy, mercy, O graunt vs heauenly Father, for thy mercy.

Luctus monumenta manebunt.

END OF VOL IV.

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